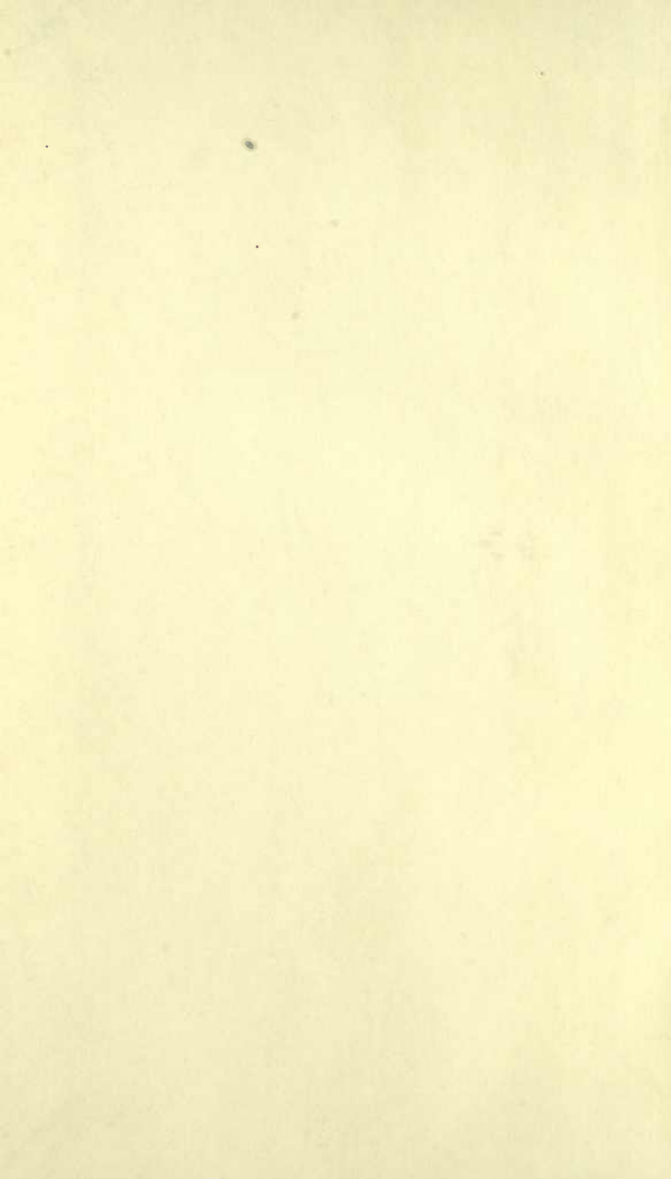
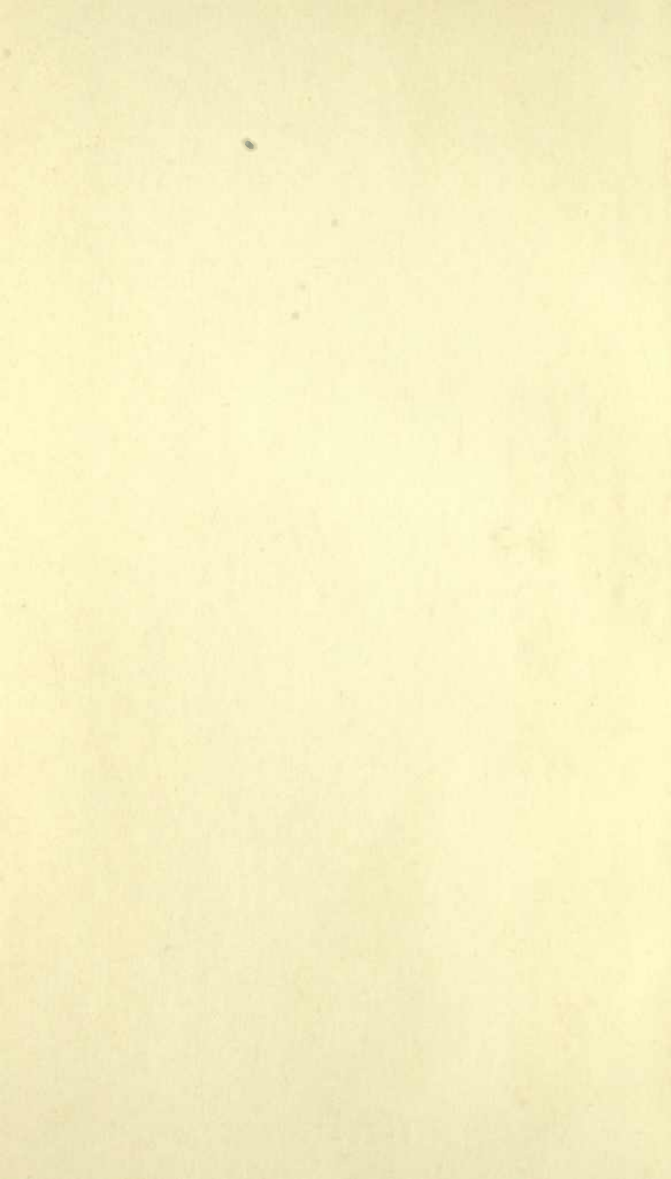


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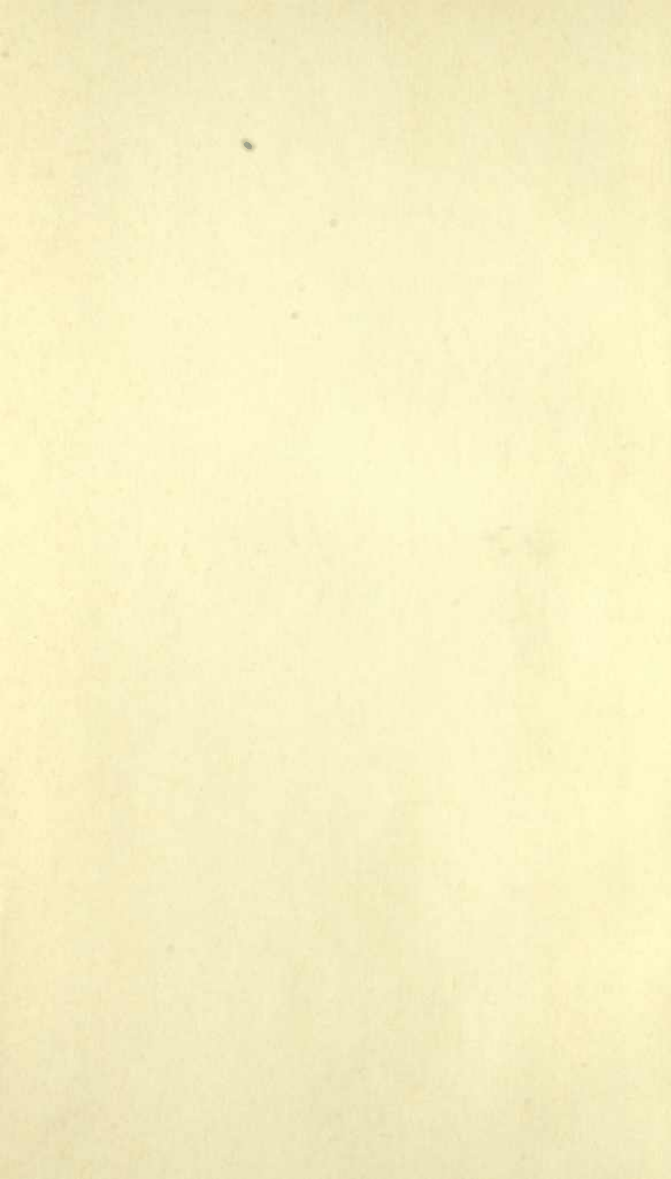




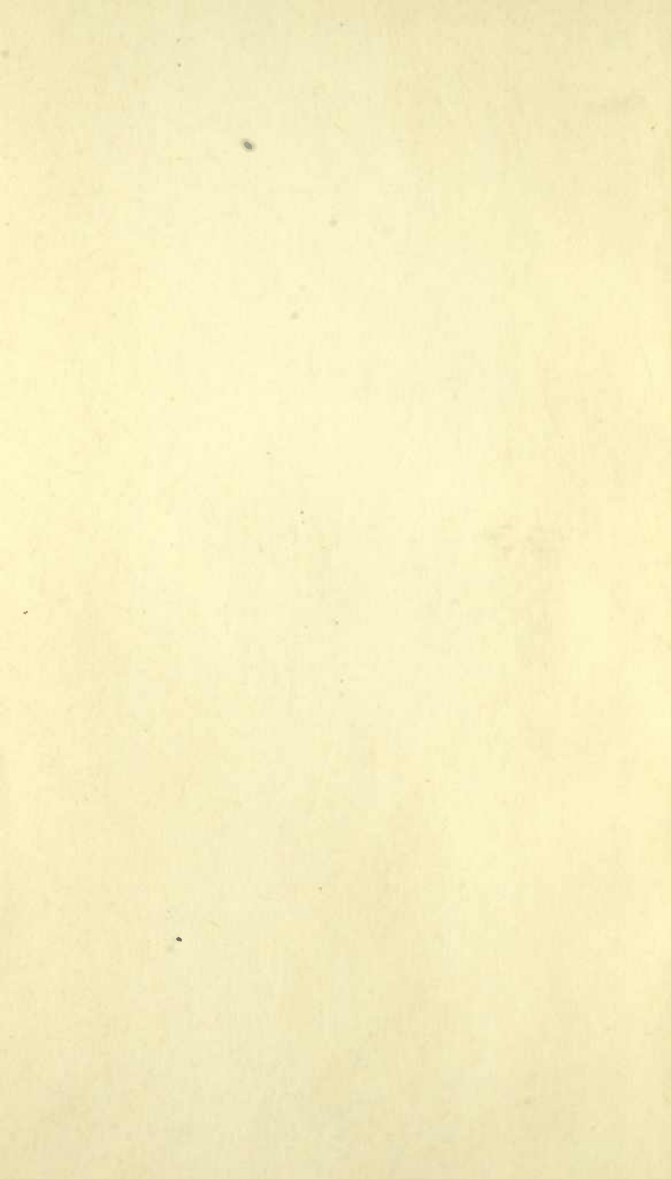












# ROMISH MIRACLES.

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## A Lecture

DELIVERED IN

THE TOWN HALL, BIRMINGHAM,

ON TUESDAY, DECEMBER 16, 1851,

BY

THE REV. JOHN CUMMING, D.D.

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THE RIGHT HON. LORD CALTHORPE,

In the Chair.

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TO  
THE RIGHT HON. LORD CALTHORPE.

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MY LORD,

IT is with great satisfaction that I dedicate this Lecture to your Lordship as Chairman of the vast auditory that assembled in the Town Hall of Birmingham on December 16th to hear it.

Your Lordship's deep attachment to our Protestant faith, and interest in all that tends to vindicate and advance it—the hospitality and kindness which more than once I have had the honour of receiving at Perry Hall, and the respect and esteem I entertain for you and your principles, will plead my apology for venturing to dedicate to your Lordship this accurate Report of an earnest, honest, and it is hoped not unsuc-

cessful attempt to vindicate the miracles of Jesus from all alliance or identity with the *τέρας ψεύδους*, or lying legends of the Man of Sin.

We live in times of great conflict. Truth and error are mustering their forces for the last battle. Let us in God's strength "contend earnestly for the faith once delivered to the saints," assured of ultimate victory; and as troubles thicken and conflicts multiply, let us "lift up our heads, for our redemption draweth nigh."

I have the honour to be,

MY LORD,

Your Lordship's faithful and obedient Servant,

JOHN CUMMING.

## ADVERTISEMENT.

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THE Latin original was not read on the delivery of the Lecture at Birmingham. It is given in the printed report for the sake of those who prefer it. Owing to haste and many pressing engagements, some looseness may be detected by the scholar in my translations; but nothing, I believe, doing injustice to the Bolandists, or the Breviary, or the Church of Dr. Newman.

It is at least such an exhibition of Romish miracles as must make Dr. Newman a little more reserved in expressing his belief of such "lying signs and wonders," and Protestants more thankful that their faith neither rests on, nor accepts what outrages common sense, and arms sceptics with their strongest reasons for rejecting our religion.

The value of the following Lecture lies wholly in its materials. These materials, in collecting which I am greatly indebted to George Finch, Esq. of Burly-on-the-Hill, are the results of long and laborious research. Many most effective replies have been made to Dr. Newman on this subject. But the line of illustration pursued in this Lecture having been generally passed by, it may prove a useful addition to the conclusive and solid arguments which have already demolished the logic of the Oratorian.



## ROMISH MIRACLES.

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BEFORE I commence the important lecture—important I mean from its subject matter—which I am announced to deliver, I wish to state, that in anything I say I desire to regard and to express myself respecting Dr. Newman himself in terms of real and unfeigned respect. I have no quarrel with him, I have no desire to depreciate his talents or to suspect his motives ; but I have a quarrel, a solemn quarrel, with that church of which I believe him to be the unhappy victim : whatever I feel it my duty to say, is meant to tell against the claims and pretensions of what I believe to be the great Western apostasy. In no respect do I desire to speak against any individual priest or layman who has the sad unhappiness to belong to it.

I wish also to observe, that Dr. Newman, in those extraordinary, and subtle, and deceptive, but brilliant lectures which he delivered, “on the present position of Catholics in England,” has made a remark which, in some degree, suggested my delivering this lecture in Birmingham. He says, at page 363, “Think a moment : what is it to me what people think of me a hundred miles off, compared with what they think of me at home ? It is nothing to me what the four ends of the world think of me ; I care nought for the British empire more than for the celestial, in this matter, provided I can be sure what Birmingham thinks of me. The question, I say, is, What does Birmingham think of me ? And if I have a satisfactory answer to that, I can bear to be without a satisfactory answer about any other town or district in England.” Now, I am come to endeavour, not to make Birmingham think worse of Dr. Newman’s moral character, but much worse of his

judgment, and common sense, and sanity, in accepting the miracles of which he is the advocate—the bold and unabashed advocate. I am come here, if I may presume to try to enlighten so highly instructed and privileged a town, to give Birmingham some idea of the nature and credibility of those miracles, concerning which Dr. Newman in this volume says, that he feels no impossibility in believing them, or rather that he finds it impossible to doubt them; while on the other hand, he complains bitterly that we Protestants are all one-sided, and that we refuse to go into the evidence of innumerable miracles, which he holds to be clearly and conclusively demonstrated. In order that you may have some idea what these are, for in number they are legion, I will read another passage from his book. At page 284, he says, “I will take, then, one of those subjects of which I spoke in the opening of this lecture as offensive to Protestants, viz. our belief in the miracles wrought by the relics and the prayers of the saints, which has given both occasion and scope to so many reports and narratives to their honour, true, doubtful, or unfounded, in the Catholic Church. I suppose there is nothing which prejudices us more in the minds of Protestants of all classes than this belief. They inspect our churches, or they attend to our devotions, or they hear our sermons, or they open our books, or they read paragraphs in the newspapers; and it is one and the same story—relics and miracles. Such a belief, such a claim, they consider a self-evident absurdity; they are too indignant even to laugh; they toss the book from them in the fulness of anger and contempt, and they think it superfluous to make one remark in order to convict us of audacious imposture, and to fix upon us the brand of indelible shame. I shall show then, that this strong feeling arises simply from their assumption of a first principle, which ought to be proved, if they would be honest reasoners, before it is used to our disadvantage. You observe, my brothers, we are now upon a question of controversy, in which the argument is not directly about fact. This is what I noticed in the opening of this lecture. We



accuse our enemies of untruth in most cases; we do not accuse them, on the whole, of untruth here. I know it is very difficult for prejudice such as this to open its mouth at all without some misstatement or exaggeration; still, on the whole, they do bear true, not false witness in the matter of miracles. We do certainly abound, we are exuberant, we overflow with stories which cause our enemies, from no fault of ours, the keenest irritation, and kindle in them the most lively resentment against us. Certainly, the Catholic Church, from east to west, from north to south, is, according to our conceptions, hung with miracles. The store of relics is inexhaustible; they are multiplied through all lands, and each particle of each has in it at least a dormant, perhaps, an energetic virtue of supernatural operation. At Rome there is the True Cross, the Crib of Bethlehem, and the Chair of St. Peter; portions of the Crown of Thorns are kept at Paris; the Holy Coat is shown at Trèves; the Winding-sheet at Turin: at Monza, the iron Crown is formed out of a nail of the cross: and another nail is claimed for the Duomo of Milan; and pieces of our Lady's habit are to be seen in the Escorial. The Agnus Dei, blest medals, the Scapular, the cord of St. Francis, all are the medium of divine manifestations and graces. Crucifixes have bowed the head to the suppliant, and Madonnas have bent their eyes upon assembled crowds. St. Januarius's blood liquefies periodically at Naples, and St. Winifred's well is the scene of wonders even in an unbelieving country. Women are marked with the sacred stigmata; blood has flowed on Fridays from their five wounds, and their heads are crowned with a circle of lacerations. Relics are ever touching the sick, the diseased, the wounded, sometimes with no result at all, at other times with marked and undeniable efficacy. Who has not heard of the abundant favours gained by the intercession of the blessed Virgin, and of the marvellous consequences which have attended the invocation of St. Anthony of Padua? These phenomena are sometimes reported of saints in their lifetime, as well as after death, especially if they were evangelists or martyrs.

The wild beasts crouched before their victims in the Roman amphitheatre ; the axe-man was unable to sever St. Cecilia's head from her body, and St. Peter elicited a spring of water for his jailor's baptism in the Mamertine. St. Francis Xavier turned salt water into fresh for five hundred travellers ; St. Raymond was transported over the sea on his cloak ; St. Andrew shone brightly in the dark ; St. Scholastica gained by her prayers a pouring rain ; St. Paul was fed by ravens ; and St. Frances saw her guardian angel. I need not continue the catalogue ; it is agreed on both sides : the two parties join issue over a fact ; that fact is the claim of miracles on the part of the Catholic Church ; it is the Protestants' charge, and it is our glory."

Then, at page 298, he says, "I think it impossible to withstand the evidence which is brought for the liquefaction of the blood of St. Januarius at Naples, and for the motion of the eyes of the pictures of the Madonna in the Roman States. I see no reason to doubt the material of the Lombard Crown at Monza ; and I do not see why the Holy Coat at Trèves may not have been what it professes to be. I firmly believe that portions of the True Cross are at Rome and elsewhere, that the Crib of Bethlehem is at Rome, and the bodies of St. Peter and St. Paul also. I believe that at Rome too lies St. Stephen, that St. Matthew lies at Salerno, and St. Andrew at Amalfi. I firmly believe that the relics of the saints are doing innumerable miracles and graces daily, and that it needs only for a Catholic to show devotion to any saint in order to receive special benefits from his intercession. I firmly believe that saints in their lifetime have before now raised the dead to life, crossed the sea without vessels, multiplied grain and bread, cured incurable diseases, and stopped the operation of the laws of the universe in a multitude of ways. Many men, when they hear an educated man so speak, will at once impute the avowal to insanity, or to an idiosyncrasy, or to imbecility of mind, or to decrepitude of powers, or to fanaticism, or to hypocrisy. They have a right to say so, if they will ; and we have a right to ask them why they do not



say it of those who bow down before the mystery of mysteries, the Divine Incarnation. If they do not believe this, they are not yet Protestants ; if they do, let them grant that He who has done the greater may do the less." Such is Dr. Newman's statement on the subject of miracles.

After this, I refer to his correspondence with the Bishop of Norwich, which correspondence is contained in a Roman Catholic periodical called the "Rambler," Part xlviii. for December, 1851, with remarks upon it by the Editor of the publication. I shall read from page 448 : "First, let us suppose you" (the Bishop of Norwich) "to mean by 'credible,' antecedently probable, or *likely* (*verisimile*) ; and you will then accuse me of saying that the ecclesiastical miracles are as *likely* as those of Scripture. What is there extreme or disgusting in such a statement, whether you agree with it or not ? I certainly *do* think that the ecclesiastical miracles *are* as credible, in this sense, as the Scripture miracles ; nay, more so, because they come after Scripture ; and Scripture breaks (as it were) the ice." Now, I may shortly state in connexion with this point, before proceeding further, that if the Scripture miracles be true, and if they be the credentials of definite and divine doctrines that we know therefore to be true, the miracles alleged to have been performed by the priests and others of the Church of Rome are the credentials of doctrines totally opposed to those of Scripture. Both categories of doctrine cannot be true. If, therefore, the miracles of Scripture be by God, and the doctrines they substantiate be from Him, then the alleged miracles of Rome must be impostures, deceptions, or mistakes, and the doctrines that they are adduced to authenticate must be false and spurious. Both cannot be true—either the Scripture miracles or the Romish miracles must be false ; because they authenticate doctrines which are antagonistic altogether to each other. Omnipotence has become in Scripture the pedestal of truth, it cannot be in ecclesiastical history a pedestal of error. Dr. Newman proceeds to say, "Ecclesiastical miracles are *probable*, because Scripture

miracles are *true*. As to the former of the two, I say, that if Protestants are surprised at my having no *difficulty* in believing ecclesiastical miracles,"—I shall show you what the miracles are that he believes, and appeal to your inherent common sense, your innermost intuitive perceptions, if there be not at least some difficulty in accepting those miracles as the works of God. He says : " If Protestants are surprised at my having no *difficulty* in believing ecclesiastical miracles, I have a right to ask them why they have no difficulty in believing the Incarnation." I am surprised at Dr. Newman's want of logical consistency here. He himself asserts that he believes the Incarnation to be true, because it is asserted on the infallible authority of an infallible historian ; but he admits that the miracles of his church are asserted, not upon the infallible testimony of infallible men, but upon the fallible testimony of fallible men : and therefore, the Scripture miracles, on his own showing, must be true ; the Romish miracles, even at this stage, may be false. The Incarnation is worthy of God—it is the assertion of God ; Dr. Newman's miracles are unworthy of man. He says again, in another part of the page, " Do you understand me to say that the ecclesiastical miracles come to us on as good *proof* or *grounds* as those of Scripture ? If so, I answer distinctly, I have said no such thing anywhere. . . . the whole of what I have said in my recent lecture comes to this—that Protestants are most inconsistent and one-sided in *refusing to go into the evidence* for ecclesiastical miracles, which, on the first blush of the matter, *are not stranger than those miracles of Scripture* which they happily profess to admit." Why, I have offered before, and I offer again, to go into the evidence of one of the miracles that he cites, namely, the liquefaction of the blood of St. Januarius. I engage to go to Naples at my own expense, if he will allow me to take a chemist with me, and if he will get permission from the priests to submit to our analysis the substance in the glass that liquefies, as alleged, periodically—and then, if the chemist testifies that it is what Dr. Newman asserts, and that it liquefies by no human process,

by no skilful manipulation, but that, purely by a miraculous influence, it changes its consistency, I will accept it. Dr. Newman complains that we will not go into evidence, whereas I am waiting to go into evidence: it is Dr. Newman who will not let me go into evidence.

I observe, that in these assertions which I have read from Dr. Newman's lectures and correspondence, he states certain miracles which must be facts, or they must be impositions, deceptions, and falsehoods,—one or other they must be. If not miracles, they are delusions or impostures. A miracle must be clear, unequivocal, and unmistakeable, or it is worthless. It is adduced, not as a truth, but as a witness to a truth. The miracles of Jesus are admitted by all; the fact that they were done is admitted by friend and foe. The Pharisees tried to show that his miracles were done by Satanic power, but the fact of the miracles themselves they scarcely ever doubted, disputed, or questioned; but most of the Romish miracles are not admitted as such. They are singularly equivocal. I do not think that God designs that the power of working miracles should continue as a permanent possession and prerogative in his Church. But in this Dr. Newman may differ from me. In the Old Testament miracles occur in clusters. Some great epoch, crisis, or central era, becomes the pillar, as it were, around which the miracles cluster, and at which they are specially displayed as proofs of the power, the presence, and the mission of God. Miracles in Scripture appear, therefore, on momentous occasions, sparingly, not profusely, clearly rare and ultimate appeals. They proclaim the advent of a king, the birth of Christ, the dawn of Christianity, the ministry of the Messiah, the mission of an apostle or a prophet. But in the Roman Catholic Church miracles come like showers of every day fireworks; they are off-hand exhibitions, ceaseless coruscations, continually displaying themselves, and making the credulous stare, not sceptics believe. It is said of John the Baptist, (John x. 41,) that he did no miracle; but a Roman candidate for canonization could not be canonized unless he had done at least four miracles. Now, since it is stated that

John the Baptist did no miracles, he would have some difficulty as a candidate for canonization. He at least presents a very remarkable and very suggestive contrast to the innumerable miracle-workers of every order of the Church of Rome who have been canonized. In fact, Roman Catholic saints radiate miracles; they speak miracles; they cannot stand up or sit down without miracles exploding in all directions;—wonders are their every-day doings. These saints seem, when one reads the process of canonization—and I say it not as a piece of mere amusement, but as a conclusion fairly drawn from documentary evidence, which I shall submit to you,—like highly-charged jars of electricity: contact with the world at any point of time was the signal for an explosion of sparks and flashes, and wonderful miracles. In 1 Corinthians xiv. 22, it is said, “Signs are for them that believe not.” They are a new phasis or development of the presence of God. Being convinced of the truth of the document, we need no more credentials. But now, “if they believe not Moses and the prophets, neither would they be persuaded if one rose from the dead.” We have overpowering proofs; scepticism now is of the heart, not the head, and no miracle can cure it. I say sufficient and satisfactory evidence has been given of the truths of God’s holy word. It is the clearest of all conclusions. Unbelief is the result of criminal ignorance, or of a lodgement in the heart, not of insufficiency of evidence submitted to the judgment; and therefore it would not be removed by any force or splendour of miraculous power, but only by the operation of the Holy Spirit of God influencing the human heart through his revealed truth. Jesus demonstrated his Deity and his mission by showing irresistible supernatural proofs; they were conclusive. Miracles at such a crisis were to be expected, and the extant documentary and historic evidence of them is sufficient; in fact, both friend and foe are adducible as witnesses to them. But now that the Sun of Righteousness has emerged from below the horizon, it seems natural to our minds that miracles should be withdrawn, and that our attention, instead of



being engaged in studying the credentials, the mere proofs, and witnesses who are outside, and whose testimony has been embodied in the verdict of all humanity, should be henceforth fixed upon the inner glory. We need not the ceaseless repetition or accumulation, and study of what is now beyond disproof. We need not additional evidence that the Bible is true; we need now to withdraw from the outer court and to enter the inner. We long to look within and be satisfied. We desire not any more diverting discussions outside; we are satisfied with the divine origin and inspiration of Christianity; we would now enter into the holy place, gaze on the heavenly glory, and feed upon the living bread, which we know, and which we have seen demonstrated to be within. Hence, continuous miracles, were such the case, would seem to me to tend to detain us constantly at the porch of the sacred temple, where we do not wish to tarry. We have found it; the temple rises before us in its grandeur; we have no doubt about it; we now desire to enter and walk amid its chambers, and listen to its eternal harmonies, and share in its bountiful provision. I have found the Book; miracles have proved it; omnipotent power is the pillar that upholds it. I cannot spend any longer time gathering additional credentials to prove that which is sufficiently proved; I want to open the Book, to read it, mark, learn, and inwardly digest it, and thus to grow thereby. The only still cumulative and ceaseless evidence of the Bible is within it. Its promises and prophecies, which are as lights in a dark place, before they are fulfilled, are daily passing into history, and in their brilliant transit reveal the inner inspiration.

It seems to me also impossible to compare the Scripture miracles with the Romish without an intuitive perception of the gross imposture and absurdity of the latter. They are often ludicrous, occasionally jesting, sometimes grotesque; whereas the Scripture miracles, in every instance, are solemn, awfully solemn. Trench, who has written upon this subject, and upon whose authority I state this part, has referred to Tholuck's

account of the two great pillars of Jesuitism,—Ignatius Loyola and Francis Xavier. Loyola was canonized after two hundred miracles were believed to have been done by him; and so stupendous were the miracles of Ignatius Loyola, that he seems to have aspired to eclipse the miracles of our blessed Lord and Saviour. For instance, it is stated by Tholuck, as quoted by Trench, that Christ expelled demons by a word, Ignatius by a letter; Christ walked upon the sea once, Ignatius frequently in the atmosphere; Christ's countenance when upon Mount Tabor shone with supernatural lustre once, but Ignatius had only to enter a dark room, and it was instantly lighted up; Jesus raised three persons from the dead, but Ignatius raised hundreds from the dead. But go to the proof, says Tholuck, and what is the result? Ribadeneira, his companion and scholar, published a life of Ignatius in 1572, that is, fifteen years after his death, and a new edition, enriched with every available testimony, in 1587, that is, fifteen years after his death. Now, neither in the first nor second edition is there the record of any miracle performed by him. On the contrary, this biographer enters into an explanation of the reasons why it pleased God that so eminent a saint should have done no miracle. Is not this a strong presumptive proof that the miracles ascribed to him afterwards were invented for a purpose? They were, in short, pious frauds, "lying signs and wonders?" But as soon as a rumour spread that, for the glory of the Jesuits, it was desirable to canonize Ignatius, Ribadeneira sent forth a subsequent life, in which he gives an account of innumerable miracles done by Loyola.

Now, Dr. Newman says, that Romish miracles are antecedently as probable as the Scripture miracles; "nay, more so; because," he says, "they come after Scripture; and Scripture breaks (as it were) the ice." He says, "that the history of the ark at the deluge is as difficult to reason as a saint floating on his cloak." Now, Hume, the sceptic, says, that miracles antecedently are improbable. Dr. Newman seems to me practically to concur with him; for he says, that the antecedent probability of Romish miracles depends upon

the previous facts of the Scripture miracles "breaking the ice." But what previous miracles render those of Scripture antecedently probable? He makes the probability of one miracle depend on the fact of a previous miracle; he hangs Romish miracles upon Scripture miracles; but on what does he hang the Scripture miracles? what "broke the ice" for them? This is perilous, not to say sceptical logic; let Dr. Newman take care lest he be found rowing unconsciously and unintentionally in the same boat with Hume and his followers.

Now, the great miracles of Scripture, we allege first, are possible to God; secondly, they were necessitated, as we can see, by the peculiar crises at which they occurred; thirdly, they were the subject of distinct prophecy, and they accomplished great and beneficent ends, which justified the suspension for a season of what are called the ordinary laws of nature. Let me give an instance. The floating of the ark upon the waters was justified by the necessity of the occasion. A seed was to be preserved from the universal Deluge; and as far as human means could go, God used them, and only at the point where such were useless, did he interpose miraculous power; and not only so, but this fact is recorded by an infallible pen. It is thus placed beyond cavil or suspicion. But what reason equal to this does Dr. Newman allege for the story of a saint floating on his cloak? What adequate occasion was there for such a fact? What crisis justified it? What necessity was there for so extraordinary and so hasty a transit? And besides these objections, when comparing it with the Scripture miracles, there is another, arising from the fallibility of the narrator. It is singularly legendary—if not monkish. An ark floating with a crew in it is perfectly natural, easily understood, very credible and reasonable; a saint sailing on his cloak is barely conceivable; at least, without some strong justifying crisis. The one seems to commend itself to one's mind the moment one reads it; the mind is instantly startled, if not amused, by the alleged occurrence of the other. But however improbable this exploit of Dr. Newman's waterproof saint may be, if there be competent and satisfactory

evidence of it, if, as in the case of the ark, there is the testimony of God for it, then there is an end of all dispute. But Dr. Newman says, "Protestants are most inconsistent and one-sided in *refusing to go into the evidence* for ecclesiastical miracles." Really it would require a lifetime to go into a tithe of the miracles reputed real in Rome. Yet it is he who will not let us go into the evidence of one I have proposed. Dr. Newman asks, Why should a saint floating on his cloak be incredible? I answer, by saying, Why should it be credible? It is *primâ facie* absurd; we cannot discover a cause, an end, an occasion, a *dignus vindice nodus*. The onus of justification lies on him. But Dr. Newman must excuse us if we are very suspicious, for we are warned in God's holy word, against "lying signs and wonders," as a characteristic of the "Man of Sin;" we are told that if we should hear an angel from heaven preach any other Gospel than that which we have received, we are to let him be anathema; we are told that Satan may be transformed into an angel of light. This makes us suspicious; and Dr. Newman must forgive us if we hesitate before we receive as the credentials of God's truth, or the achievements of Omnipotence, the sort of miracles which he quotes. But still, let me add, notwithstanding this *primâ facie* incredibility, we are willing to go into the evidence of two or three of those he believes in. The more I study the miracles of Scripture the more natural, credible, and necessary they seem. The more I investigate the ecclesiastical or Romish miracles, the less credible, necessary, and antecedently probable they seem. If I go into the proofs of the Scripture miracles, I find the friends and foes of Jesus bearing witness to them. If I go into the proofs of the Romish miracles, I find that some monk, who had fasted and scourged himself to a skeleton, thought that he saw some remarkable vision, or tells us that he did some such exploit as the saints Dr. Newman alludes to; and, perhaps, a grandson of a monk relates his grandfather's secret. Besides, I am prepared with extracts from the highest Roman Catholic authorities, admitting the frauds and



falsehoods put forward as prodigies and miracles. Dr. Newman is not ignorant that some of the most eminent members of his church, who justify his belief in the Romish miracles, admit that they were got up to increase the piety of the faithful, and not *bond fide* done. The great Bishop Butler, from whom quotations have been made so very freely on this subject, says most justly in his "Analogy," Part ii. c. 7:—"For simple things of this sort are easy to be accounted for after parties are formed, and have power in their hands; but before anything of this kind, for a few persons, and those of the lowest rank, all at once to bring over such great numbers to a new religion, and get it to be received upon the particular evidence of miracles—this is quite another thing." Let us see miracles where Romanism is not dominant, that is, just where they are required. Yet, strange enough, Romish miracles occur where Romanism is in the exclusive ascendant, rarely where an argus-eyed hostile Protestant Church is supreme. Let Dr. Wiseman and Dr. Newman transport the Oratory from Birmingham to London, and let us see it on its journey as peasants saw the chapel of Loretto. Celsus, Porphyry, and Julian, the deadly foes of Christianity, living near the era of the Apostles, admit that our Lord and the Twelve did miracles. I need not say that all the ancient fathers testify to the same thing. These miracles, thus recorded on unimpeachable testimony, were wrought to establish the divine mission of those who did them, as in the case of Moses before Pharaoh, Elijah before the people halting between two opinions: and Jesus himself said, "The works that I do, they bear witness of me, that I came from God."

But I said that certain Romish divines give a very questionable support to the sentiments of Dr. Newman with regard to these alleged miracles. I will give you a few extracts from their writings, which extracts I have verified at the British Museum. Tostatus, Bishop of Avila, a distinguished Roman Catholic writer, says:—

"A principio autem quando Aaron ministrare incepit nondum fuerit aliquis summus sa-

"But from the beginning when Aaron began to minister there was no chief priest or in-

cerdos, nec minor, qui sacrificia fecisset: ideo ut videretur ministerium istud a Deo approbatum, debuit in sua origine aliquo miraculo confirmari, quod fuit veniente igne a Domino ad cremandum sacrificia, consecrato et ministrante Aaron. Cum autem alii sacerdotes consecrabantur, erat jam confirmatum sacerdotale ministerium a principio in Aaron: ideo non oportebat, ut iterum approbaretur, in eis facto aliquo miraculo. Sic autem est de miraculis factis in lege nova; nam a principio in Ecclesia primitiva, ipsi qui convertebantur faciebant miracula, et in ipsa sua conversione apparebant aliqua signa, et super ipsos qui baptizabantur apparebat Spiritus Sanctus descendens in columbæ specie . . . . Nunc autem miracula non fiunt in conversis, nec Spiritus Sanctus descendere videtur super baptizatos, sicut tunc videbatur. . . . Causa enim est quoniam in principio non erat fides evangelica consolidata in mentibus credentium. Sicut nunc, et pauci in Christum credebant. Ut ergo haberetur aliquid, per quod converteretur gens ad Christum". . . .—Alph. Tostat. Comment Levit. fol. 78, Venet. 1596.

And again, upon Matthew, ch. iii. 912, he says:—

"In nobis autem nullum miraculum petendum est ad credendum, et qui peteret incredulus diceretur, eo quod nos habemus jam causas manifestissimas ad credendum, etiam nullo miraculo apparente . . . . illicitum esset petere plura miracula! Cum unum miraculum ita probet sicut decem millia." . . . . Id. Com. in Matt. fol. 164, Venet. 1596.

"Quæretur quare nunc prædi-

ferior priest who could have performed sacrifices, therefore in order that that ministry might appear approved of God, it ought at its origin to have been confirmed by some miracle, which took place by fire coming from the Lord to burn the sacrifices, Aaron being consecrated and officiating. But when other priests were consecrated the sacerdotal office was already confirmed from the beginning in Aaron, therefore it was not necessary that it should be again confirmed by any miracle. So it is with miracles in the new law." . . .

"Now, however, miracles are not done among the converted, nor is the Holy Spirit seen to descend upon the baptized, as he was once seen."

"Now the gift of miracles is neither profitable nor useful, because we have arguments enough to persuade us to believe without it. It would be unlawful to ask for additional miracles. Since one miracle proves as conclusively as ten thousand."

"It may be asked, why our

catores nostri, et praelati ecclesiae, qui gerunt vicem Apostolorum, non faciunt talia miracula . . . ideo, Christus non dat illa dona, nisi quando sunt ecclesiae necessaria, vel multum utilia: nunc vero potestas faciendi miracula in praedicatoribus fidei non est necessaria, nec ecclesiae utilis, ideo non confertur . . . Si autem sint pagani, possent miracula ad eorum conversionem proficere, non tamen concedit Christus omnibus praedicantibus inter infideles miracula facere; quod forte accidit ex demeritis eorum, vel nostris, qui indigni sumus ut temporibus nostris Deus tanta bona ecclesiae concedat. . . Sed verius dicendum est hoc accidere, quia non est nunc necessaria conversio infidelium sicut in ecclesia primitiva, quando pauci erant . . . Si tamen Deus interdum iudicat bonum esse aliquam gentem converti ad fidem, donat praedicatoribus virtutem faciendi miracula . . . . regulariter tamen non fit, quia non est. Nunc tam necessaria conversio infidelium, sicut olim."—Id. fol. 224, 225.

preachers and prelates, who are the successors of the Apostles, do no such miracles? . . . Christ does not give those gifts unless when necessary to the Church, and very useful." . . .

"If God judges it good that some nations should be converted to the faith, he gives to the preachers the power of doing miracles, but ordinarily it does not happen because it is not."

Fisher, Bishop of Rochester, says in his answer to Luther, c. 10, s. 4 :—

"Ceterum ut confirmetur illud quod dicimus . . . adjiciam exemplum aliud . . . Ego vero jam alia verba Christi producam, in quibus praeter factum et mandatum, adjicitur et tertius, nempe promissio, nec tunc his diebus ullus ex eis effectus sequitur . . . Convocatis autem Jesus duodecim dedit illis potestatem et auctoritatem super omnia demonia, et ut morbos sanarent. Ecce jussum. Jubetur enim apostolis, ut similia faciant, v. Marcum, c. xvi. . . .

promissiones videlicet, quam certe nullus his diebus effectus sortiri dilucide cernimus . . . . Sed aiet forte quispiam, Inanis igitur erit promissio Christi ? Nequaquam. Non enim voluit Christus promissionem hanc efficaciam habere perpetuam sed pro tempore nascentis et adolescentis Ecclesiæ . . . enim in ipsis ecclesiæ primordiis, vere credentibus hæc facta sunt ad corroborandam Evangelii fidem. *At postquam fuerat evangelica doctrina per totum orbem usquequaque diffusa, nihil deinceps opus fuit ejusmodi miraculis.*— Defensio Regiæ Assertionis contra Babylon. Capt., per Rev. Patr. Johan. Roff. Episcop. fol. 105, 106. Colon. 1525.

“For in the beginning of the Church these miracles were done by believers to confirm the faith of the Gospel. But after the evangelic doctrine was diffused over all the world there was no more need of such miracles.”

Stillingfleet, in his able work on Popery, has adduced numerous proofs of miraculous frauds and impostures, sanctioned by high authority in the Romish Church, to some of which I will by-and-by allude.

Many of the Romish miracles need not be attributed to fraud, they were many of them facts which seemed supernatural to ignorant monks and fanatics, but which, in the progress of education and under the influence of pure religion, are easily explicable phenomena. A dreamy imagination feeding on the fables of a superstitious era, and seeing things through its own hazy and distorting medium, magnified unusual into supernatural occurrences, and facts unaccountable to it into interpositions of a supernatural power. A somewhat parallel case is found in the unknown tongues professed by some of the followers of the late Edward Irving. I do not believe that these persons, professing to speak strange tongues, were wilful imposters. They lived in an atmosphere of fanaticism. Like Dr. Newman, they held there should be miracles in the Church, and so imposed upon their own minds, that they believed their attempts succeeded in making the possible actual, and what should be, actually to be ; and ultimately they imagined that the gibberish of an extreme excitement



was the gift of speaking in unknown and miraculous tongues. We may thus, in the exercise of Christian charity, attribute many of the Romish miracles to guiltless delusion, ignorance, or mistake. And when the saintly exploits of one century were handed down to the monks of the next, or when the report of the wonderful occurrence in Rome passed over to France, Dr. Newman knows too well the expansive and cumulative force of tradition, not to be aware that supposed supernatural deeds grow in portentousness by travelling, and would appear the more miraculous from the descriptions of the narrators. Thus, the ordinary was magnified into the extraordinary, the strange into the miraculous, and the appetite grew as it was fed. We feel disposed to pity the blind credulity of mediæval monks, but we can scarcely extend the same indulgence to so well-read and talented a man as Dr. Newman.

But we cannot allow that all the narrators of Romish miracles were ignorant or deceived. Dr. Newman must know, because high authorities in his Church confess it, that not a few were pious frauds, wilful impositions on the credulity of the people, in order, as pretended, to increase their piety. This is asserted by Ludovicus Vives, and, as Dr. Newman requires it, I have verified the extract I now give. It is high Roman Catholic testimony :—

“*Nam quæ de iis sunt scripta præter pauca quædam, multis sunt commentis fœdata, dum qui scribit affectui suo indulget et non quæ egit divus, sed quæ ille egisse eum vellet, exponitur; ut vitam dietet animus scribentis non veritatis. Fuere qui magnæ pietatis loco ducerent mendacia pro religione confingere, quod et periculosum est ne veris adimatur fides propter falsa, et minime necessaria.*”  
—Lud. Vives. *Opera*, tom. i. p. 511. Basil, 1555.

“The lives of the saints are for the most part corrupted with abundance of lies, while the writer indulges his own passion, and sets down, not what the saint did, but what he would have him to do; so that in their lives we see the mind of the writer, and not the truth. For there were those who thought it a piece of piety to tell lies for religion, which is a very dangerous thing, lest the true be rejected on account of the false.”

Now this is the testimony of one of Dr. Newman's own friends. Melchior Canus, another Roman Catholic

writer, well known to Dr. Newman, and to all who have attended to this controversy, says :—

“Dolenter hoc dico potius quam contumeliose: multo a Laertio severius vitas Philosophorum scriptas quam a *Christianis* vitas sanctorum: longeque incorruptius et integrius Suetonium res Cæsarum exposuisse quam exposuerint Catholici, non res dico imperatorum, sed martyrum, virginum, et confessorum. . . . totamque eorum narrationem inventam esse, aut ad quæstum, aut ad errorem, quorum alterum fœdum est, alterum perniciosum. . . . Mendaci quippe homini, ne verum quidem credere solemus. . . . Nec ego hic libri illius auctorem excuso, qui *Speculum Exemplorum* inscribitur: nec historiæ etiam ejus, quæ *Legenda Aurea* nominatur. . . . Nam et indulgent ingeniorum suorum voluptati, vulgoque interdum indulgent. . . . quod vulgus sentiebant non tantum ea facile miracula credere, sed impense etiam flagitare.”—Melch. Can. Oper. tom. ii. pp. 104—112. Madrid, 1764.

“Quæ ego eadem de Beda atque Gregorio jure fortasse ac vere dicere possum. Quorum *ille* in historia Anglorum, *hic* in dialogis. quædam miracula scribunt vulgo jactata et credita, quæ hujus præsertim sæculi Aristarchi incerta esse censebunt.”—Id. pp. 112, 113.

“Fratrem Franciscum Victoria, Lector optime. . . . solitum dicere audiui, postquam ab illius schola discessi, se ingenio meo quidem egregie delectari.”—Id. p. 125.

“I grieve to state that the lives of the philosophers are more exactly written by Laertius than the lives of the saints by Christians; and Suetonius has narrated the acts of the Cæsars with greater honesty and integrity than the Catholics have done the acts of the martyrs; and that all their narratives were got up for gain or out of mistake; in the one case disgraceful, in the other injurious.

They took great liberty to themselves, or yielded often to the desires of the people, whom they found not only ready to believe these miracles, but fond and greedy of them. Therefore, they reported some signs and miracles, not because they deliberately believed them themselves, but because they would not be wanting to the pious desire of the people.”

Again, Peter Damian says :—

“Nonnulli enim Deo se deferre existimant, si in extollendis sanctorum virtutibus mendacium fingant. Hi nimirum ignorantes Deum nostro non egere mendacio, relicta veritate.”—Op. omn. P. Damiani Card. tom. ii. p. 206. Paris. 1743.

“Nonnulli enim Deo se deferre existimant, si ad deferenda laudis ejus insignia, falsitatis argumenta componant, qui nimirum si egregii prædicatoris verba diligenter attenderent, talia non sentirent.” [1 Cor. iii.]—Id. p. 202, (Vit. S. Mauri.)

“Quoniam qui vel Deum, vel Dei servum mirabile quid fecisse confingit, non modo fabricati præconii præmium non meretur, verum etiam adversus eum quem laudaverat falsum testimonium protulisse convincitur.”—Id. p. 235, (Vit. Dom.)

John Gerson says :—

“...Respicit autem iste gradus, legendas, et miracula sanctorum, vitas patrum, visiones devotarum personarum, recitationes, et opinionessacrorum doctorum; quæ omnia suscipit ecclesia et legi permittit; non quod determinet talia de necessitate salutis esse credenda, sed quia proficiunt ad commovendos affectus pios fidelium, et in ædificationibus ipsorum: dum in talibus nihil de certitudine scitur esse falsum, quamvis etiam nesciatur illud certitudinaliter esse verum quod oportet, nec ut tale credendum proponitur, ita, quod magis hic attenditur, id quam pia recognitione fieri potuit, quam illud quod factum est.”—I. Gersonii Opera, tom. i. pars i. p. 416. Paris. 1606.

“... Porro domus illa, in qua

“There were some who thought they honoured God by making lies, to extol the virtues of his saints.”

“Some thought they honoured God, if, in order to give him praise, they drew up lying legends.”

“These miracles are not proposed by the Church to be believed as necessary to salvation, but because they help to stir up the pious feelings of the faithful, and are for their edification, as things that might be done, than things that were done. And it is no matter if some things that are really false are piously believed, so that they be not believed as false, or known to be so at the time.”

“Besides, that house in which

de Verbi incarnatione sanctissima Virgo cœlestem accepit nuntium, adhuc magno miraculo non tantum integra perseverat, sed Angelorum ministerio ab infidelium manibus vindicata, in Dalmatiam primum, inde in Italiam translata est, in agrum Lauretanum Piceni provinciæ; quod perinsigne ac nobilissimum vetustatis monumentum totus Christianus Catholicus orbis veneratur ac colit. Nec est quod quis de re gesta dubitet, qui memoria repetat illic dictum esse ab Angelo, non esse impossibile apud Deum omne verbum."—Baron. p. 33. Lucae, 1738.

the most holy Virgin received the heavenly messenger of the incarnation is not only preserved whole by a great miracle, but was saved from the hands of the unbelieving by the ministry of angels, and was borne by them first to Dalmatia, then to Italy, at Loretto, which illustrious and noble monument of antiquity the whole Catholic world venerates and worships. Nor can there be any doubt in the mind of any that believe the angelic saying, that nothing is impossible with God."

Lyra, quoted by Stillingfleet, complains "of the frauds used by the priests in the churches, to make the people believe that miracles were wrought."—In c. 14, Dan.

Cajetan also says:—"The argument drawn from modern miracles is only fit for old women."—Opusc. Tract. 10, de Concept. B. V. ad Leon. 10, c. 5.

Such is Roman Catholic testimony. John Launois, a Doctor of the Sorbonne, says:—"Instead of receiving thanks from many for laying open the fables and impostures of the monks, he was referred to Polybius, who determines that all allowance should be made for those writers who invent miracles and stories to keep up the devotion of the people. This I have been told by all sorts of men who pretended hereby to secure Christian piety."

"Nam ut quæ facta sunt, sic et quæ non facta, omnia divini numinis potestate metiuntur. Et quia quæ facta non sunt, fieri absolute possunt, perinde habent ac si facta essent, et qui non habent, eos calumniantur, et omnia sanctorum acta rejicere splendide mentiuntur. Ceterum quæ falsa est religio, Polybii documentis fuco et fal-

"They judge of all things by the absoluteness of God's power, and regard not the things, whether done or no, as long as they might be done. A false religion stands in need of such cheats and tricks to support it; but true religion wants no such helps; the more simple, pure, and innocent it is, so much the greater and more glorious: it



laciis indiget ad sui conservationem: quæ vera est religio, horum nihil exigit ut retineatur: quo simplicior est, purior ac sincerior illius apparatus, eo magnificentior et augustior. Corrumpitur, cum habet in se quicquam admistum dispar sui ac dissimile; ejusmodi sunt illa quæ sancti Patres, Concilia, veri Theologi admitti nolunt, admissa rescindi volunt. Qui de Christiana religione aliter sentiunt, eam ignorant. Ex vera et falsa religione tertium nescio quid conflare instituunt.”  
—Joann. Laun. Opusc. pp. 482  
—483. Paris, 1660.

is corrupted when it has anything unlike itself mixed up with it.”. . .

Launois was called the “Banisher of saints.” “He has expelled,” says Rose, “a greater number of saints from Paradise than ten Popes have canonized!”

Guibert, Abbot of Nogent in France, who lived in the beginning of the twelfth century, gives numerous instances of flagrant frauds. St. Piron, who, he says, got drunk and was drowned in a well, was worshipped, and great miracles ascribed to him. (Guibert, Abbas de Pignoribus Sanctorum, lib. i. c. 1; also Stillingfl. 2d Disc. on Popery, p. 600.) Now these, recollect, are testimonies taken from the writings of Roman Catholic divines, to which I might add many others, going directly in the teeth of the statements made by Dr. Newman, and proving, or at least alleging, that many of those miracles which he believes to be so precious, and considers it impossible to withstand the evidence of, were got up, as things that might be, not as things that were, not to prove the truth, but to promote the piety of the common people.

Let me turn now to one of these alleged miracles, a very celebrated one, called the miracle of St. Januarius, which is one of Dr. Newman’s strong points; and I wish you to look at it, and to hear the whole history of it as I will now give it you. Dr. Newman says, “Bring before the Protestant the largest mass of evidence and

testimony in proof of the miraculous liquefaction of St. Januarius's blood at Naples; let him be urged by witnesses of the highest character, chemists of the first fame, circumstances the most favourable for the detection of imposture, coincidences and confirmations the most close, and minute, and indirect, he will not believe it." (Lect. on Cath. p. 288.) Dr. Newman has not stated what chemist has analysed the blood, nor has he given any reference to any document containing the results of that analysis; but he does insinuate, what I should be very glad to see, that there has been such an analysis. Let me extract first Canon Townsend's account of this miracle:—"St. Januarius is said to have been a native of this city of Naples, and to have been Bishop of Beneventum. Three persons of influence in the Church having been arrested and imprisoned in Puzzuoli, by order of the Governor of Campania, in the year 305, were visited in their prison by the Bishop of Beneventum. For this offence, St. Januarius with his companions, after having been exposed to the wild beasts, which refused to touch them, were beheaded at Puzzuoli. His relics, his head, and some of his blood, were removed about a century afterwards to Naples. The intercession of the saint is reputed to have saved his native city from being destroyed by fire from Vesuvius. I desire, in those instances where the anti-papal writers impute wilful falsehood to the historians who relate the wonderful deeds of the saints, to quote only, or chiefly, from the Papal authors themselves, that my impartiality and freedom from prejudice may be known and evident. The blood of St. Januarius is preserved in a rich chapel, called the Treasury. Mr. Butler, in his 'Lives of the Saints,' imputes the preservation of Naples to the intercession of St. Januarius; and Baronius, the distinguished Papal historian, assures us that when the blood approaches the head, though at some distance from it, as if impatient of the delay of the resurrection, and conscious that it is near the fount from whence it sprung, and to which it is desirous to return, it ceases to remain in a solid state, and dissolves

and bubbles up, to the great admiration of the spectators. Such is the testimony of Baronius, a cardinal, though not a saint, who is deemed by many to be deserving of every credit. Mr. Newmann, of Berlin, on the contrary, an eminent chemist, is said to have performed the miracle of the liquefaction of indurated blood with all the circumstances of the Neapolitan experiment. In the following extract 'the P—' is understood to be the Prince of Salerno, a member of the royal family of Naples. The ceremony began with the mass. The P— was not at the altar during this service. He keeps the key of the relics. It seemed to me to be a large golden key, richly adorned with emeralds and other jewels. The phial in which was the hardened blood was placed on the altar; the jewelled bust of St. Januarius, adorned with a most valuable diamond cross, the gift, I was told, of Christina, queen of Spain, was placed next it. We distinctly saw a hard, solid, round, dark-red ball, as if of coagulated blood, move from side to side of a vessel which the archbishop held up to the people. The hardness continued. The prayers continued. The blood did not melt. A Litany was begun, in which the names of saints were repeated, and the people took up the chorus, 'Ora pro nobis.' The blood remained solid. The accounts given by so many writers I found to be correct. The people began to scream, to shout, and to raise their voices angrily louder and louder. A French lady, belonging to the P—'s party, was kneeling close to us, overpowered with emotion, and bathed in tears. She turned to Mrs. T., and said, 'Tell me, tell me, is the good God angry with us still?' She trembled with agitation. She impatiently called to her husband, who was at a distance, to come nearer. 'Venez ici, Henri; vous ne pouvez pas voir là;' but he did not move. The people still vociferated. The blood did not dissolve. It was nearly nine o'clock. The P— took out his watch. He looked at the archbishop. Whether I am right in my opinion or conviction that he looked very significantly, and that the look was returned with equal significance, I cannot so positively say that I could

affirm it upon my oath ; but the watch was taken out and a look given ; and by the most marvellous coincidence—which renders it uncertain whether the sympathy of the blood towards the head, mentioned by Cardinal Baronius, or the chemical solution of Mr. Newmann of Berlin, was the cause of the liquefaction—the red solid mass did at that moment begin to melt. I had up to this instant seen the hard substance move from side to side, and I now saw the same substance gradually become liquid, and flow from side to side. The lady near us was mute with solemn delight. The screaming of the people ceased. The archbishop passed the glass phial, in which was the dissolved substance, to the privileged persons who had been admitted within the rails of the altar. The lady near us, with many others, kissed it with enthusiasm. It was presented to Mrs. Townsend, who put it from her, saying, ‘No, no ! Sono Protestante !’ She could not believe as her neighbour evidently believed. The chemist Newmann would have been credited more than the theologian Baronius. It was taken from before her with a gesticulation which implied displeasure. It was placed before me. I could not kiss the phial. I looked at it steadfastly and earnestly. It was removed, I think, with another gesticulation, after a short pause, of surprise and anger. It was handed round to others, and I believe it was devoutly kissed by them all. When it was taken quite round the space within the rails, we found with the P— of S—, that it was time to breakfast ; and the same early performance of the miracle permitted us both to proceed to our meal. We left the church with feelings which I am sure are, and must be, common to many who declare themselves to be members of the Church of Rome. I will indulge in no exclamations on the impossibility of believing the act we had witnessed to be indeed miraculous. I pass by all the thoughts that breathed my horror, and all the words that burned with indignation at the system which, taking away the Bible, and still claiming to be pure in its teaching, and Divine in its authority, affirms that



the Almighty upholds, by useless, yet by ceaseless miracles, its unscriptural doctrines, and all its insupportable pretensions. I quote the words of the author of the 'Lives of the Saints,' the zealous defender and admirer of the Church of Rome:—"That the reputed miracles demand no other assent than that which is due to evidence on which they rest." If the liquefaction of the blood of St. Januarius can be resolved into a chemical process, there can be no justification, as there is no necessity for the miracle."

I will read also a letter I received from Sir Culling Eardley, who was recently at Naples, in which he says, "When I was in Naples in 1844, I witnessed the 'miracle' of the liquefaction of St. Januarius's blood. I expressed to the Marchese di Santa Capita, Intendente of the Royal Palace of the Caserta, and Royal Commissioner appointed to witness the miracle, and to report the result to the King of Naples, my persuasion that the miracle was a fraud. He introduced me to the Principe Monte Robini, who had in some way or other the management of the ceremony, and the Prince asked me what experiment would satisfy me. I appointed the next day to give an answer (the miracle is repeated several days running). The Prince met me accordingly in the vestry, and again asked me what would satisfy me. I said, 'To dispense with the candle, and not to move the phial.' He replied that the Queen was there that day in state, but that probably he would be able to do it to-morrow.' I waited in the vestry till the ceremony was over, to know if the test would be applied the next day. The Prince came to me when the Queen was gone (the miracle having been performed), and I asked him if I was to come. 'No,' he said, 'he had consulted the priests, and the experiment, if it gave satisfaction to *me*, would not satisfy the people,' (*se la contenta lei, non contenterebbe el popolo.*) I am certain of the words, and I have not the slightest doubt that he and the priests knew that the 'miracle' would be a failure. For any other particulars I refer you to my MS. Journal."

First, then, as far as I am able to collect, St. Januarius was martyred in the Amphitheatre at Pozzuoli. Secondly, a portion of his reputed blood is presented in a glass vial kept in the cathedral, under the altar of which his body is buried, his skull being contained in a glass case. Thirdly, on the glass containing the blood being brought near to the skull, the blood that was indurated before, begins sooner or later to liquefy. One would expect that the eyes of the skull would wink, and the mouth open, because the skull is the natural seat of intelligence; but the miracle is the greater, inasmuch as the material blood melts, and the skull is utterly unaffected. Many of the families in Naples, too, are supposed to be relatives of the saint, and to have the blood of Januarius in their veins, and are called "Januarides;" and on any of them being introduced, the miracle is more speedily accomplished. In a work printed at Naples, containing a calendar of the saints whose offices are to be said in the City and Diocese of Naples, I find the following record of St. Januarius. It is entitled,—"*Officia sanctorum patronum quæ recitanda sunt in civitate et diœcesi Neapolitana. Neapoli, 1721. Ex typographia Abatianâ.*"

"Beatus Januarius Præsul et Martyr inclytus extinxit impetum ignis, obturavit ora ferarum, et in occisione gladii pro Christo mortuus legitimi certaminis coronam accepit."—P. 24.

"St. Januarius, an illustrious Bishop and Martyr, extinguished the violence of fire, stopped the mouths of wild beasts, and being slain by the sword for Christ, received the crown of his lawful conflict."

#### "ORATIO :

"Deus, qui in translatione B. Januarii Martyris tui atque Pontificis, pretioso nos presidii tui pignore locupletasti, quæsumus ut ipso intercedente, populum tuum ab omnibus periculis eruas, ac de thesauris tuis divitias in nos ineffabilis misericordiæ benignus effundas. Per Christum."

#### "PRAYER :

"O God, who in the translation of thy Martyr and Pontiff St. Januarius, hast enriched us with the precious pledge of thine aid, we beseech thee through his intercession to deliver thy people from all dangers, and that out of thy treasures thou wouldst graciously pour upon us the treasures of ineffable mercy. Through Christ."

## "SEXTA LECTIO.

"Vidit hunc sanguinem horruitque diabolus, recordatus est quippe alterius sanguinis Dominici. Propter illum sanguinem hic effluxit. Ex quo enim Domini latus apertum est, sexcenta deinde latera effossa conueris."

## "SIXTH LESSON.

"The devil saw that blood and trembled with horror, for he remembered that other blood of the Lord. . . . For from the time that the Lord's side was opened you beheld six hundred sides laid open."

Bishop Douglas also gives an account of the liquefaction of this blood, and proceeds to speculate upon it, saying, "The liquefaction of St. Januarius's blood, performed annually at Naples on the festival of that saint, as it is the most celebrated of all such miracles said to subsist in the Church, deserves to be taken notice of by me. Now, that a substance visibly dry and solid, having the appearance of coagulated blood, inclosed in a glass hermetically sealed, actually does melt while held by the priest in his hands, and brought near to the saint's head, which is placed on the altar, is a fact which thousands of spectators are eye-witnesses of every year. But, however extraordinary this may seem, to suppose, as the Neapolitans do, that there is any miracle in the case, would be to make the experiments of the natural philosopher and the transmutations of the chemist deserve this name, as some of them are far more surprising than the liquefaction of this saint's pretended blood."—*Criterion* (Marsh's edition), pp. 133—138. Addison, also, saw this alleged miracle, and calls it "a bungling imposture."

Before I proceed further with the analysis of this miracle, I will allude to the effigy of St. Januarius, and show that not only is his blood said to act miraculously, but that his wooden effigy, as alleged, is inspired with, and has exhibited some of the virtues of the original miraculous efficacy. The following account is taken from "Acta Sti Januarii Episcopi, &c., martyrum, Puteolis in Campania felice commentario et notationibus illustrata a Joanne Stiltingo, e societate Jesu, presbytero theologo. Antwerpiae, 1757;" p. 148.

"Venerandæ statuae quam ibidem haberi jam dixi, effigiem scalpro Neapolitano expressam

"I present an effigy of the venerable statue, which I have said is found there, carved by



exhibeo. Eruditi collectores, qui eam submiserunt, existimant antiquiorem esse geminâ aliâ Sancti effigie, inferius similiter exhibendâ. Observant autem hanc Puteolis summâ religione coli in cœnobio PP. Capuchinorum. . . . .

“Mira sunt quæ de naso PP. Capuchini nobis narraverunt, prout ea ab aliquot scriptoribus recentioribus conscripta sunt, sed nihil de his invenio apud antiquiores, nec apud præcipuos scriptores præteriti sæculi. *Horum sane silentium imitari mallet, si id bonâ omnium pace liceret*, quam de popularibus ejusmodi traditionibus plura dicere. Ne quis tamen conquerratur de mirabilibus istis, quæ in apologiâ quâdam anni 1714 operose defenduntur, nolle me curiosos lectores instruere, ex vitâ Hieronymi a S. Anna lib. iii. c. 4, transcribo verba tabellæ, quæ olim fuit appensa; ‘De quâ scilicet statuâ illud admirandum antiquissimâ patrum traditione accepimus, quod reciso olim atque in mare projecto naso, alterum subinde substituentibus piis ac devotis viris, nullâ potuit unquam mixturâ adhærere, donec interjecto tempore intus piscatorum retia semel et iterum reperto naso, nec agnito, tertio demum pueri voce (au vaticinio) observatus, ubi primum capiti est applicatus, sine temperatura, sine ligamine, sine ferro aut alio quopiam artis instrumento, ita commissus’ [qu. commixtus] ‘est, ut non attractum vi, non ætate longâ fatiscat.’”

a Neapolitan. Learned collectors, who have inspected it, think it is older than another twin effigy of the holy man, likewise exhibited below. They observe that this one is worshipped with the highest veneration at Puteoli in the convent of the Capuchin fathers.

“The Capuchin fathers have related some miraculous things concerning his nose, according as they have been related by some recent writers; but I do not find anything concerning these among more ancient authors, nor among the principal writers of past times. *Certainly I should prefer rather to imitate their silence, were it lawful consistent with the pacification of all parties*, than to say more about these popular traditions. But that no one may complain that I am unwilling to teach the curious about these wonders, which in a certain apology of the year 1714 are laboriously defended, I transcribe from the life of Jerome, a S. Anna, book iii. chap. 4, the words of the tablet which was once hung up,” (in a church of the Cœnobites,) “Concerning which statute we have received this wonderful thing from the most ancient traditions of the Fathers, that the nose of the saint having been cut off and cast into the sea, on the pious and devout substituting another nose, they were unable by any mixture to make it adhere; till after an interval, the original nose, being once and again discovered in the fishermen’s nets, and not recognised, but being noticed a third time by the voice of a boy, probably inspired, it was applied to the head, and without cement, or ligature, or iron,

or any other artificial instrument, it was so consolidated to it that it yielded neither to force, nor length of time.'"

Robinson's patent glue cannot have been discovered about the time of the fishing up of this original and truly miraculous nose.

Now, I may surely say, if the Jesuit doubts the alleged fact concerning St. Januarius's nose, as he does, it cannot be a very great offence in us, Protestants, to doubt the miracle of St. Januarius's blood. Both rest on the same evidence, and belong to the same category; and one wonders how Dr. Newman, being unable to resist the evidence of the miraculous liquefaction of the blood, should be able to resist the evidence of so miraculous a nose—evidence which testifies that the artificial nose, made expressly for the statue of the saint, failed to adhere, as if very unsatisfactory to him, till the original nose was discovered, which miraculously, and as if conscious of having found its lawful owner, clung to the face, and resisted all endeavours to tear it away. Medical men will thus learn that the Tallicotian operation was anticipated many centuries ago. This is not a Protestant, but a serious Roman Catholic narrative.

But I revert to the saint's blood, and in doing so, I would ask the following questions: Is the substance in the glass blood at all? To ascertain which I would propose to Dr. Newman, who desires us to go into evidence, to submit it to chemical analysis. This is a sure test. It is easy of application. If blood, is it the blood of a human being? Bishop Burnett says, that the blood of a duck was used at the Reformation for a similar purpose, and with similar pretensions, in England. In the third place, if human blood, is it the blood of the said St. Januarius, and of no one else? Prove it. Fourthly, does it liquefy by a miracle? or by the application of heat? or by a chemical process? or by other priestly manipulation? And, lastly, I observe, the exploit is so easily done, that strong proof seems to me to be required to lead one to accept it as miraculous. In order to show that this is so, I will

attempt to perform this alleged miracle in your presence. I have had a glass bottle made as nearly like the original as possible. The mass of substance in the top bulb is perfectly solid ; on applying the hand, you see, it very soon begins to melt. (Dr. Cumming here displayed the fac-simile of the Neapolitan miracle.) Now, I will tell you what this miracle is. It is a little otto of roses coloured with dragon's blood. I found that otto of roses became solid at about  $40^{\circ}$  or  $42^{\circ}$ ; and therefore, after it has been reduced to that temperature, or lower, and thus becomes solid, on applying the heat of the hand to it for a minute it liquefies. You thus see how easily this supposed miraculous feat can be imitated, and how necessary it is, therefore, that Dr. Newman should, not only show a red liquid passing from a solid into a liquid state in a glass, but that he should also prove that that liquid is blood, and that it does not melt by any hand touching it, or other natural process, but by a special interposition of miraculous power.

I find in Scripture that the miracles wrought there are most of them the pedestals of glorious truths, or the signs and seals of a divine mission, needing from its novelty the force of such credentials ; but, I ask Dr. Newman, what truth does the liquefaction of the blood of St. Januarius attest ? What holy or confiding emotions does it awaken ? Does he mean to say it is intended to prove that we ought to invoke St. Januarius as a saint, and give him such worship as is given to Romish saints ? If so, I answer, showers of miracles, far more stupendous in aspect than anything of this kind, would never convince me that a man is to be invoked as a *δαίμων*, so long as one recorded text in its own majestic accents proclaims, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." No manifestation of power is equal to upset a declaration of God's truth. Deeds of the greatest power must fall before the testimony of a single inspired declaration—"Thus saith the Lord." Were an angel from heaven to appear in this Hall, radiant with all the ineffable splendours of the blessed, and were he to raise a dead man by his word, and tell me that he did so in order

to induce me to believe in purgatory, transubstantiation, or the propitiatory sacrifice of the mass, I would instantly recollect, while I beheld the miracle, that "some shall do such wonders, that if it were possible, they should deceive the very elect;" and I would also recollect that "Satan himself is transformed into an angel of light;" and I would say to such a miracle-worker come to earth to corroborate such a doctrine, "Get thee behind me, Satan; thou savourest not of the things that be of God." The whole story of St. Januarius is not an innocent device, or a credulous belief; it is a priestly fraud, a "lying wonder;" it is an attempt to stamp on the currency of Antichrist the awful Name and Image and Superscription of Jesus.

Having looked, then, at this miracle, I now proceed to present, what the real force and the main point in my Lecture hinge on,—extracts from documents which I have no doubt are found in the library at Oscott, namely, the Breviary, and the *Acta Sanctorum*,—documents with which Dr. Newman is, I am sure, familiar. I will, therefore, submit to you the following ecclesiastical or Romish miracles, related on what Dr. Newman holds as the highest ecclesiastical authority, and I will ask you to question yourselves at the close of each,—Is this as credible in any sense as the miracles recorded in the word of God? The first list that I will give you, is that of the miracles performed by Sta. Rosa of Lima, who was canonized by Pope Clement X. in the year 1761. We are informed, in the Romish Breviary, *Pars Æstiva, Festa Augusti*, August 30th, that she owed her name to her face when an infant having been wonderfully transfigured into the appearance of a rose. "Nam vultus infantis mirabiliter in rosæ effigiem transfiguratus, huic nomini occasionem dedit, cui Virgo Deipara cognomen adjecit, jubens vocari deinceps Rosam a Sancta Maria."

The document from which I quote them is the "Codex constitutionum quas Summi Pontifices ediderunt in solemnī Canonizatione Sanctorum a Johanne XV. ad Benedictum XIII., sive ab A.D. 993 ad A.D. 1729, accurante Justo Fontanino, Archiepiscopo Ancyrano. Romæ, 1729. Ex typographia Reverendæ Cameræ



*Apostolicæ.*—Imprimatur si videbitur Reverendissimo Patri Sacri Palatii magistro. N. Baccarius Episc. Pojan. Vicesg.—Imprimatur. Fr. Jo. Benedictus Zuanelli ordinis prædicatorum, Sacri Palatii Apostolici Magister.”

“Clemens Episcopus, servus servorum Dei, ad perpetuam rei memoriam. P.402, an. 1671.

“Cœlestis paterfamilias, &c.”

“Hinc si deprehenderet de virtutibus se tantillum commendari, cruciabatur misera, expallescebat, difflebat lacrymis, dehiscebat illico, se mergere in abyssum humilitatis. Accidit, quod e vicino ædium conclavi obiter audiret personas graves de Rosæ, tanquam absentis, mirabili vitâ honorifice ac secrete confabulantes. Expavit et contremuit exsanguis virgo, angore, fletu, et mœrore contabuit, ac seipsam durissime objurgans, ter, quater illisit pugnum aculeatæ capitis sui coronæ. Fluxerunt sub velo sanguinis rivi, ut acrimonia doloris ingratisimum alienæ laudis obtunderet auditum.”—P. 405.

“Erga imagines beatissimæ Virginis miro fervebat devotionis affectu, et maxime circa eam, quæ augustissimam Rosarii Reginam exprimit, in cujus sacello habitum sui ordinis suscipiens, ploranti Matri visa fuit blando favore Deiparæ in cœlum elevari.”—P. 415.

“Clement, Bishop, servant of servants, in perpetual memory of the thing.”

“Hence, if she detected any one praising her ever so little for her virtue, she being grieved at it, would torment herself, become very pale, overflow with tears, and would on the very spot almost split with misery, and cast herself into the very depths of humility. As she was on her way one day, she approached the vicinity of the buildings of the conclave, and she heard some grave persons talking to themselves in praise of the wonderful life of Rosa, supposing she was not within hearing. The virgin was exceedingly frightened, and trembled with horror; she pined away with terror, weeping, with grief, and rebuking herself very severely, she struck three or four times with her fist the crown of thorns on her head. Streams of blood flowed under her veil, so that the force of her sorrow might weaken the unwelcome sound, hearing another’s praise of herself.”—P. 405.

“She was burning with wonderful love in her devotions before the images of the blessed Virgin, and chiefly around that which represents the most august queen of the Rosary, in whose chapel, wearing the dress of her order, she appeared to the weeping mother, by the kind favour of the mother of

"Adstitit etiam sæpe Reginae cœli a dexteris ejus, ita ut ab undecimo ætatis suæ anno usque ad extremum non defuerit ei hoc pretiosum familiaritatis contubernium. In Rosariano enim Sacelló ex sedulo ministerio mutua cum illa erat ei conversatio, eoque honore hanc suam famulam dignata est, ut cubiculariæ ipsi exhibuerit ministeria, excitando eam illis vocibus;—'Surge ad orationem, filia, surge, nam instat hora.' Illique expectatæ se præbebat videndam facie ad faciem, majestate decoram, et gloriæ cœlestis Paradisum, exclamanti cum alterâ Elizabeth, 'Unde hoc mihi, ut veniat Mater Domini mei ad me.'" —Ibid.

Her intercourse with the Saviour was frequent, and on one occasion, we are told in the Roman Breviary, that she deserved to hear from Christ the words, "Rose of my heart, be thou my bride." (Brev. Pars Æstiva; Festa Augusti, 30th August.) "A Christo has voces audire meruit, 'Rosa cordis mei, tu mihi sponsa esto.'" In her Bull of canonization, p. 409, we learn:—

"Inde enim amoris ignes in corde sentiebat, ut ipse Jesus sæpe amanti Rosæ in paginæ planitie apparuit, eique suavi obtutu blandiebatur, ut verbum attentæ lectione talis animæ dignissimum, in quo sunt omnes thesauri sapientiæ et scientiæ Dei; sic etiam cum occuparetur in telæ consuturâ, pulvillo ipsius sæpe quietissime insidebat, et ad cor hujus dilectæ tacitis nutibus loquebatur, omnique

God, raised toward the sky." —P. 415.

"The Queen of Heaven often also stood near to her right hand, so that from the twelfth year of her age to her last moment she never wanted this precious familiar companionship. Also, on account of her laborious services, she conversed with her in the Chapel of the Rosary, and she deemed this her servant so worthy of this honour, that she exhibited her services to the chamber attendant herself, whilst she was animating Rosa with these words: 'Arise to prayer, my daughter, arise, for the time is at hand.' And the Virgin showed herself to St. Rosa, on rising face to face, beautiful in majesty, and a Paradise of heavenly glory, and St. Rosa exclaimed, like another Elizabeth, 'Whence does this happen to me, that the mother of my Lord should come to me!'"

"Afterwards, too, she felt the fires of love were so powerfully in her heart, that Jesus himself often appeared to the loving Rosa in the page of her book, and encouraged her with such a sweet look, that the word of such a soul is most worthy of attentive perusal, in which are all the treasures of the wisdom and knowledge of God; so also when she was occupied at her needle-work, Christ often quietly sat



gestu divinum protestabatur amorem."

upon the cushion, and spoke to the heart of this beloved one with silent nods, and with every gesture openly declared his divine love."

"Ab innocentibus virginibus visa est cum ipso Jesu sistere, quandoque etiam deambulare, et secretissima miscere colloquia tali cum majestate, ut quocunque pedem fixisset ille, pavementum fulgenti lumine splenderet, utque talis Rosa nulli alteri plantæ adhæreret, quantum ei, 'qui est flos campi, et lilium convallium.'"—P. 411

"She was also seen by innocent virgins to tarry with Jesus himself, and sometimes even to walk about with him, and to hold secret conversation with him with such majesty, that wherever he placed his foot the pavement shone with a splendid light, so that such a Rose clang to no other plant, but to him 'who is the flower of the field, and the lily of the valley.'"

Recollect, these are Romish miracles, not described by Protestants, or by individual and obscure monks, but by the highest Roman Catholic authority, which Dr. Newman has in his possession, and to which I refer him. I ask of this vast audience—I ask of Dr. Newman, Are they as credible as the miracles recorded in the Word of God? Are they possible? No; for blasphemy cannot have the sanction of God.

Here is another part of her miraculous history:—

"Languens et æstuans divini amoris ignibus, in nocte orans visa fuit ab aliâ virgine magnis luminibus coruscans veluti igniculis per os oculosque vibratis, protestantibus quantum incendium intus ferveret, quod alias pluries eâ insciâ coram diversis contigisse innotuit."—P. 413.

"Languishing and burning with the fires of divine love, she was seen, whilst praying in the night time, by one of the other virgins, glittering with great lights, like small sparkles of fire, vibrating over her mouth and eyes, showing forth with what force the internal fire burned, which was publicly known to have happened to many others, who were at the time unconscious of it, in the presence of different persons."

Dr. Newman's authorities say, you see, that such was the intensity of her inner divine love, that it exploded in sparks of light from her eyes and mouth.

How can Dr. Newman accept such puerilities as proofs of Divine power?

"Alias in mentis excessu adfuit illi parvulus Jesus, purissimæ genetricis ulnis innixus, eamque blande alloquens, jussit sparsas per solum Rosas in sinuosæ vestis laciniam colligere. Inde divinus infans unâ petitâ et gratanter acceptâ subintulit, 'Hæc Rosa tu es, hujus providam curam mihi assumo, tu de reliquis, ut magis volueris, disponito.' His agnovit se teneri in dexterâ Salvatoris velut Rosam electam, quam non raperet quisquam de manu ejus. De reliquis rosis subitaneum sertum contexens, tremendo Jesu capiti imposuit, qui Virgini arridens eamque benedicens disparuit. Cæteris rosis indicari novit pias Virgines Limenses, quas post suum obitum in novellum Sanctæ Catharinæ Senensis monasterium colligi oportebat."—P. 418.

"At another time, when her mind was abstracted, Jesus, as a little child, leaning upon his most pure mother's arms, came to her, and softly addressing her, ordered her to collect into the folds of her garments the roses which were scattered on the ground. Thence the Divine infant having sought and graciously accepted one of them, he added, 'Thou art this rose. I take upon myself the care of this; dispose of the rest as you will.' She learnt from these words that she was held in the right hand of the Saviour as an elect Rose, which no one should ever pluck from his hand. Twisting a hasty wreath with the rest of the roses, she placed it on the tremendous head of Jesus, who, smiling on the Virgin, and blessing her, disappeared. She knew that by the other roses were indicated the pious Virgins of Lima, whom it was necessary to gather after her death into the new convent of St. Catharine of Sienna."

In the next place, she frequently strove with devils, as will appear from the following:—

"Luctabatur enim quam frequentissime cum dæmonibus, multisque illorum molestiis vexabatur, ex quibus sub tetrâ specie molossi unus eam orantem latratu horrissono terrere, et rabido morsu per solum illam raptans tentavit discerpere, donec clamavit ad sponsum, 'Ne tradas bestiis animas confitentes tibi.' Alias colaphum impexit, quandoque saxum rude in eam libravit, quod solo tenuis Rosam nec læsam nec territam

"She frequently strove with devils, being much annoyed by them, of whom one in the form of a black mastiff tried to terrify her, when she was praying, by his horrissonous barking; and he tried to tear her in pieces with his savage teeth, as he dragged her along the floor, until she cried to the Bridegroom, 'Deliver not the souls of those who confess thee, to the beast.' At another time the devil gave her a box on

prostravit. Libros ejus spirituales laceravit," &c.—P. 412.

the ear, and once he hurled a great stone at her, which nearly threw her, neither hurt nor terrified, to the ground. He also tore her spiritual books," &c.

These are ecclesiastical miracles which Dr. Newman says are antecedently as credible as the miracles in the Word of God. Is the reverend father serious? or was he ignorant of these things? It is said, in the next place :—

"Prope obitum per Quadragessimam cum aviculâ mire canorâ, quæ sole occiduo ante suum cubiculum advolabat, alternavit Rosa cantica et laudes Dei quotidie per horam integram tanto ordine, ut canente aviculâ virgo sileret, et virgine modulante, avicula attentissima nec pipiret. Quin et ipsas insensibiles plantas exemplo prorsus singulari ad laudes et ad orationem Dei, eo versiculo prolato, 'Benedicite universa germinantia in terra Domino,' invitavit, et visibiliter sic inclinavit, ut arborum summitates terram attingerent, veluti solemni venerationis ritu Creatorem suum adorarent; usque adeo verum est, quod is, qui adhæret Domino, unus Spiritus est, et ei quod obediunt omnia."—P. 410.

"Interea Limam pervenere hujus Sanctæ sedis Apostolicæ, ut ex formulâ, a congregatione Rituum præscriptâ, examinerentur testes de vitâ et gestis hujus ancillæ Dei: quod coëptum anno Domini millesimo sexcentesimo tricesimo, ob multitudinem testium, qui fuere numero centum octoginta tres, non potuit absolvi, nisi in mense Maio, anno millesimo sexcentesimo tricesimo secundo. Fuere pro visitatione reliquiarum Ro-

"Rosa daily sang throughout Lent the praises of God for a whole hour, alternately with a most tuneful bird, which flew before her chamber at sunset; and with such regularity that the virgin was silent whilst the bird sang, and whilst she was making melody, the very attentive bird did not interrupt her. And when she invoked the insensible plants to praise God, when she uttered the verse, 'Let all things budding upon the earth praise the Lord,' they bent so visibly, that the tops of the trees touched the earth, as if they adored their Creator with solemn veneration; so true is it, that he who keeps close to the Lord, is one Spirit, and all things obey him."

"In the meantime, they of the holy Apostolical see came to Lima, in order that, according to the form of the Ritual prescribed by the congregation, witnesses might be examined as to the life and acts of this handmaid of God: which began in the year of the Lord 1630, and on account of the great number of witnesses, who were 183 in number, could not be finished until the month of May, 1632. Inspectors were

sæ de more deputati inspectores, qui apertâ areâ lignêâ reppererunt virgineum corpusculum post quintum decimum expletum ab obitu annum, consumptis indumentis, ossibus integris, et adhuc siccâ hic inde carne obductis, quæ odorem rosarum exhalabant."

appointed to visit the remains of Rosa, who on the wooden tomb being opened, found the small body of the virgin wasted away, it being fifteen years after her death, the coverings decayed, the bones entire, and on their being brought to this place on that occasion, with the dry flesh, they exhaled the odour of roses."

This saint was no obscure one ; for we are informed :—

" Cum igitur jam nihil deesset eorum, quæ sacrosanctæ functioni canonizationis hujus dilectæ Christi Domini Sponsæ Rosæ necessaria erant ex sanctorum Patrum auctoritate, sacrorum canonum decretis, et Sanctæ Romanæ Ecclesiæ antiquâ consuetudine, ac novorum decretorum præscripto ; rogantibus carissimis in Christo filiis nostris Reginâ Mariannâ Regente, ac etiam Carolo II. itidem Hispaniarum rege, toto ordine fratrum prædicatorum Sancti Dominici, regno Peruano, et omnibus provinciis Americæ, accedentibus etiam precibus venerabilium fratrum nostrorum Archiepiscoporum et Episcoporum regnorum Hispaniæ et Indiarum, justum et debitum esse censuimus, ut prædictam beatam, quam ipse Dominus de die in diem magis clarificat e cœlis, nos quoque venerationis officio laudemus et glorificemus in terris," &c.

" When therefore now nothing remained to be done but those things which, according to the authority of the holy Fathers, the decrees of the sacred canons, the ancient custom of the holy Roman Church, and the prescription of the new decrees, were necessary for the purpose of the holy function of canonization of this dearly beloved bride of the Lord Christ, Rosa ; the same having been requested by our dear children in Christ, Queen Marianne the Regent, and Charles II. King of Spain, the whole order of the preaching brothers of St. Dominick, the kingdom of Peru, and all the provinces of America, to which were added the prayers of our venerable brothers the Archbishops and Bishops of Spain and of the Indies, we have thought it just and right, that the aforesaid blessed one, whom the Lord himself from heaven makes daily more celebrated, we should praise and glorify in an office of worship upon earth."

And the Pope decreed her canonization as follows :—

" Ad honorem sanctæ et individuae Trinitatis, et fidei catholicæ exaltationem, auctoritate Omnipotentis Dei, Patris,

" To the honour of the Holy and undivided Trinity, and the exaltation of the Catholic faith, by the authority of Almighty



Filii, et Spiritus Sancti, beatorum Apostolorum, ac nostra, de venerabilium fratrum nostrorum Sanctæ Romanæ Ecclesiæ Cardinalium, Patriarcharum, Archiepiscoporum et Episcoporum in Romanâ curiâ existentium consilio ac unanimi consensu, beatam Rosam de Sancta Maria, Virginem Limanam, de cujus vitæ sanctitate, fidei sinceritate, ac miraculorum excellentiâ plane constat, Sanctam esse definivimus ac Sanctarum Virginum catalogo adscribendam decrevimus, prout præsentium tenore decernimus, definimus et adscribimus, statuantes ab ecclesiâ universâ quolibet anno die tricesimâ mensis Augusti memoriam ejus inter sanctas Virgines recoli debere, in nomine Patris, Filii, et Spiritus Sancti. Amen.

“Eâdem auctoritate omnibus et singulis vere pœnitentibus et confessis, qui annis singulis in die festo ipsius Sanctæ Rosæ ad sepulchrum, in quo ejus corpus requiescit, visitandum accesserint, septem annos et totidem quadragenas de injunctis eis aut aliis quomodo libet debitis pœnitentiis, misericorditer in Domino relaxavimus in formâ Ecclesiæ consuetâ.” &c. &c.

“Datum Romæ apud Sm. Petrum anno incarnationis Dominicæ millesimo sexcentesimo septuagesimo primo, pridie Idus Aprilis, pontificatus nostri anno primo.”

“✠ Ego Clemens Catholicæ Ecclesiæ Episcopus.”

Also the signatures of thirty-five cardinals are appended to the bull.

God, Father, Son, and Holy Ghost, of the blessed apostles, and by our own, with the advice and unanimous consent of our Venerable brethren the Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church, who are now in the Roman court, we have determined that the blessed Rosa of Sancta Maria, a Virgin of Lima, whose sanctity of life, sincerity of faith, and *excellency in miracles, is fully evident*, is a Saint; and we have decreed that she shall be inscribed in the catalogue of Holy Virgins, as we decree, determine, and inscribe, by the tenor of these presents, appointing that her memory be venerated by the universal Church among the Holy Virgins on the 30th day of August, in every year; in the name of the Father, the Son, and the Holy Ghost. Amen.

“By the same authority, to all and singular, truly penitent and confessing, who in every year on the festival of St. Rosa, shall go to visit the sepulchre in which her body rests, we grant indulgence mercifully in the Lord, according to the usual form of the Church, seven years, and so many of quadregenas from the penances enjoined upon them as otherwise due.”

“Given at Rome before St. Peter's day, in the year of our Lord's Incarnation, 1671, on the day before the Ide of April, in the first year of our pontificate.”

“✠ I Clement, Bishop of the Catholic Church.”

The following prayer is offered up by all Roman Catholics, and by Dr. Newman himself, on every 30th of August :—

St. Rosa of Lima, Virgin. (Roman Missal. London, 1840, p. 684.) “O Almighty God, the giver of all good gifts, who wert pleased that blessed Rosa, abundantly favoured by the precious dew of heavenly grace, should beautify the Indies with her purity and patience; grant that we thy servants, following the perfume of her virtues, may become an agreeable odour to Christ.”

Now, the next batch of Romish miracles I give you is the most interesting of all. Dr. Newman, you are aware, belongs to the Oratory, the founder of which is St. Philip Neri. His children in the Oratory will be refreshed by my extracts here. I have made a list of the remarkable miracles alleged to have been done by this saint; and of all the miracles which Dr. Newman accepts, and finds it impossible to resist, he certainly accepts those of his illustrious founder, and must read my catalogue with great devoutness. In his book he states that his lectures were delivered in the home and under the shadow of St. Philip Neri. The miracles of St. Philip Neri are those he especially refers to; and I am sure it must be gratifying to Dr. Newman to be reminded of what were some of the illustrious miracles done by his own distinguished founder. But whether they are credible or consonant to reason is a very different question. I quote the history of them from “*Bollandi Acta Sanctorum. Acta Sanctorum, Maii; collecta, digesta, illustrata a Godefrido Henschenio et Daniele Papebrochio, e Societate Jesu. Tom. vi., quo continentur dies 25, 26, 27, 28, operam et studium conferentibus Francisco Baertio et Conrado Janningo ejusdem Societatis. Antwerpiæ, 1688.—Vita S. Philippi Nerii, auctore Antonio Gallonio, Oratorii Presbytero, Romæ edita, quinto post mortem Sancti anno.*”

Hieronymus Bernabæus (Congregationis Oratorii S. Mariæ in Vallicella dum viveret præpositus), in his Life of St. Philip Neri, says :—



“Quinquennio post beati patris excessum, quæ de illius vitæ moribusque sanctissimis, tum Latine tum etiam Italice scripserat Antonius Gallonius, in lucem edita sunt, ipso summo Pontifice approbante, eaque omnia sæpius magnâ cum animi jucunditate perlegente; multis etiam Cardinalibus in ipsâ libri fronte sic subscribentibus omnia quæ de Beato Philippo Neri conscripta sunt, partim propriis oculis me vidisse, partim certo gravissimorum vivorum sermone cognovisse, attestor ego.”—Tom. vi. p. 623.

“Five years after the departure of the blessed Father, those things which relate to his morals and life Antonius Gallonius wrote in Italian and Latin, and published, *with the approbation of the most high Pontiff himself, who often read them with great delight.* Many Cardinals also have thus written in the beginning of the book itself, ‘I certify concerning all the things which are related of the Blessed Philip Neri, that some of them I have seen with my own eyes, and the rest I know to be true on the positive testimony of the most credible living witnesses.’”

Now, hear some of those things which the Pope read with great delight, and which are said to have been done by Dr. Newman’s father and founder; and in believing which, of course, he can see no difficulty whatever, or any doubt of credibility. “Acta Sanctorum, Maii, tom. vi. p. 467, caput 11. Acta vitæ usque ad ordines sacros, annum ætatis 36.”

“Nam laicus cum esset, annum vitæ trigesimum non attingens, Christi scilicet anno millesimo quingentesimo quadragesimo quarto, eâ repente spiritûs vi repleti se sensit divinitus, eoque impetu, ut cor illico sibi intra corpus saltitare cœperit, eoque ardore inflammari, ut eum natura, inusitatâ quâdam cordis palpitatione, omnino se ferre non posse significaret. Quamobrem benignus Dominus, quo illum ad plurimorum salutem diutius conservaret, confractis atque in pugilli eoque majorem amplitudinem elatis duabus sinistri lateris costulis, quartâ scilicet et quintâ, ejusdem cordis si-

“For when he was a layman, not yet thirty years of age, to wit, in the year 1544, he felt himself replenished with such power of the Divine Spirit, and with so great force, that he felt his heart leap within his body, and burn with so great heat, that nature gave notice during this unwonted palpitation of his heart, that she could not bear it. Wherefore, the gracious Lord, in order to spare him for the salvation of many, having broken two of his ribs, and increased the space above a handbreadth by lifting them up, of his left side, namely the fourth and fifth, wonderfully enlarged the sphere of the heart, for the

num, quo id liberius ageretur, mirum in modum ampliavit. Erat istiusmodi fractura in anteriore parte pectoris, ubi costæ in cartilaginem desinunt. Quo ex tempore, adeo vehementer amplius quinquaginta totos annos agitari concutique cœpit assidue plus minusve, mox atque mente rapiebatur in Deum, ut non modo toto corpore contremisceret, verum etiam lectulus ipse, aliaque omnia quibus ille insidebat, quasi terræ motu actæ, eo orante quaterentur.” —Ann. ætatis 29 ; Christi, 1544.

These extravagancies, which Dr. Newman thinks miraculous, recollect, are stated in one of the highest Roman Catholic authorities that I can submit to Dr. Newman. But, indeed, he needs not my special references. He is not ashamed of them.

“Cœpit in suo cubiculo, singulis a prandio diebus, confluentes, lectulo frequenter insidens, (quod Deiamore langueret), de rebus cœlestibus erudire. In his colloquiis (quod mirabile dictum est) eam divini amoris vim sentiebat, ut modo toto corpore contremisceret, modo e lectulo in altum attolleretur, (crederes eum ab aliquo sic mirabiliter retineri), modo demum lectulus ipse, vel quandoque etiam ipsum cubiculum motu nutare et concuti videretur, terræmotum ibi factum esse putares.” —Ib. p. 471.

“Initio Sacerdotii, cum in ecclesia S. Hieronymi sacrum ageret, tantâ repente divini Spiritûs abundantia replebatur, ut aquam vinumque in calicem de more infundere vix posset; adeo enim ejus manus in altum attollebantur, ut exsilire quodammodo et saltitare videren-

purpose of its freer action. A fracture was made in this manner in the anterior part of the breast, where the ribs terminate in cartilage. From which time his heart began to be so vehemently shaken and agitated for upwards of fifty years, more or less; soon after he was so mentally carried away toward God, that he not only kept quaking all over, but his very bed, and all other things on which he usually sat, were shaken as by an earthquake while he prayed !”

“Every day, after dinner, he began to teach those who came to him, frequently seated on his bed, because he was sick with the love of God. What is wonderful to be told, during these conferences he felt that power of divine love, that at one time he shook violently all over his body, at another he was lifted into the air, so that you would believe he was there held by some one; and at other times the bed itself seemed so to nod and vibrate, that you would have supposed it was an earthquake.”

“In the beginning of the priesthood, when he was engaged in sacred duties in St. Jerome’s Church, he was suddenly filled with so great abundance of the Divine Spirit, that he could not pour the wine and water into the chalice as usual, for his hands were so lifted up

tur; atque ille, nisi brachio ad altare tanquam ad miniculo maximo annixus studio, coeptum opus prosecutum esset, nihil egisset unquam. . . . Quo tempore salutarem hostiam de more attollebat, ita mens rapiebatur in Deum, ut manus sublime erectas deponere non posset. Retulit ille postea, videri sibi se ab aliquo apprehendi, atque alte a terrâ per vim mirabiliter sustolli."—*Ib.* p. 470.

"Anno Domini circiter millesimo quingentesimo quinquagesimo primo, cum iter Philippo esset, quem multi sequebantur, eum in locum, ubi exstant Thermæ, quas Diocletianas appellamus; vidit in quodam pariete vetustate collapso stantem dæmonem hominis specie, quem cum attentius inspiceret, observabat eum nunc juvenem, nunc senem apparere. Quibus rebus dæmonis insidias agnoscens, Christi nomine imperat ut qui sit aperiat. His ille victus celeri fugâ sese proripuit, odoreque teterrimo, quo absens locum illum implevit, quem ne bestię quidem ferre possent, ecquis tandem esset Philippo cæterisque qui aderant spectatoribus patefecit."—*Ib.* p. 473.

Now, Dr. Newman says that such miracles are antecedently as credible as the miracles of Scripture. Again—

"Francisco, ex ejus discipulis uni, Ferrariensi cognomento, dæmon noctu sanctissimæ Vir-

on high, that sometimes they seemed to leap up and dance vigorously; and he never could do anything, unless, in order to enable him to finish what he began, he leant with his arm upon the altar, and was propped up with the greatest care. . . . At the time of his lifting up the salutary host, his mind was so carried away toward God, that he could not draw down his hands lifted on high. He related afterwards, that he seemed to himself to have been seized by some one, and miraculously and forcibly lifted on high from the earth."

"About the year 1551, when Philip was on a journey, and many following him, toward the place where are the Baths of Diocletian, he saw on an old and ruinous wall the devil standing in the likeness of a man, and on attentive examination he saw him at one time appear as a young man, and again as an old man. Knowing the devil's tricks from these things, he ordered him in the Name of Christ to disclose himself. Overcome by this, the devil took to his heels, and he discovered himself to Philip and the other spectators by the most offensive smell which he left behind—a smell which not even the beasts of the field were able to bear."

"To Francis, one of his disciples, whose cognomen was Ferrariensis, the devil appeared

ginis instar apparuit; id autem eo consilio ut vel sic hominem eâ specie facilius deciperet. Idque cum is mane ad Philippum detulisset; Non tibi, inquit ille, sanctissima Dei mater, ut putas, sed dæmon ejus in formâ sese videndum obtulit; itaque cum primum eadem visio tibi se denno objiciet, faciem ejus qui apparet conspuas jubeo. Insequenti nocte, Ferrariensi magno animi ardore precanti, dæmon eâdem specie atque eodem fulgore micans præsto est; qui præcepti beati Patris haud immemor, diaboli mox faciem sputo foedat, quâ re confusus dæmon turpiterque superatus evanuit. Vixque ille aufagerat, cum sacratissima Virgo ei sese palam ostendit; eum ut faciem ejus conspuat, modo id possit, movet; demum recreatum mirifice relinquens abiit."

-Ib. p. 476.

This is another miracle which Dr. Newman regards as being as credible as the miracles of Scripture. Again, this author tells us—

"Eo ipso anno millesimo quingentesimo quinquagesimo octavo, Persianus Rosa, sacerdos, qui Philippo a sacerdotibus erat, ægrotabat gravissime, cumque ad ultimum periculi venisset, a diabolo nigerrimi canis specie vexari cœpit acerrime. His in angustiis divinum magna animi demissione implorabat auxilium, illud Psalmi frequenter inclamans, 'Judica me, Deus, et discerne causam meam.' Cumque hunc in modum cum communi hoste decertaret, venit improvise Philippus. Quem ubi ille vidit, clamare continuo cœpit, 'Adjuva me, sancte Philippe: est hic

by night like the most holy Virgin Mary, with the purpose of more easily deceiving him under that form. When he told Philip of it in the morning, he said, 'Not the most holy mother of God, but the devil presented himself in that form; therefore, when he again presents himself to you, spit in his face.' The following night, while Francis was praying with great devotion, the devil appeared in the same form, and shining with the same splendour; he, mindful of the advice of the blessed Father, spat all over the devil's face, who, confounded by this occurrence, basely ran away. Scarcely had he run away, when the most holy Virgin showed herself openly to him, and advised him to spit in the devil's face, provided it can be done, and then, leaving him wonderfully refreshed, she departed."

"In that same year 1558, Persianus Rosa, a priest, who was appointed to Philip from the priests, was very ill, and when he had reached his greatest danger, he began to be bitterly vexed by the devil, in the shape of a jet-black dog. In this perplexity he implored the Divine help, with great dejection of mind, often uttering that part of the Psalm, 'Judge me, O God, and decide my cause.' While he was battling with the enemy in this style, Philip unexpectedly came to him, on seeing whom he began to cry incessantly, 'Help me, holy Philip, for there is here a



canis colore nigerrimus, qui me lacerare nititur, succurre, quæso, succurre quod potes, ne devorer.' Quibus verbis motus beatus Pater, humi illico, adstantibus primum ut pro ægro vel semel orationem Domini-  
cam recitent jussis, sese prostravit. Quod cum faceret, 'Ecce tibi,' ille derepente magna voce dicere cœpit. Canis recedit; fugit canis; et in limine ostii stat. Tum surgens ab oratione Philippus piacularis aquæ aspersione dæmonem ab eo etiam loco fugavit, magno cum solatio morientis."—Id. p. 478.

dog of very black colour, who tries to tear me in pieces. Save me, I beseech thee, for thou art able; save me from being devoured.' The blessed Father, moved by these words, and having commanded those who stood by to offer up the Lord's Prayer once, at least, for the sick man, fell prostrate on the ground. When he had done so, 'Here is for you!' he began to say, suddenly, with a loud voice. The dog recedes; the dog flies; and stands on the threshold. Then, rising from prayer, Philip routed the devil entirely from that place, by the sprinkling of holy water, to the great comfort of the dying man."

The same author gives another instance of the saint's miraculous expulsion of the devil, from which it appears that Dr. Newman's founder had some very strange tricks and propensities about him; but, as they are all miraculous, they are, of course, most edifying to the fathers and brothers of the Oratory.

"Quodam autem die, beato viro Catharinam ferreis catenatis immisericorditer verberante,"

"One day, while the holy man was flogging a lady named Catharine with small iron chains, in the most merciless manner,"

(—not a very saintly act, one would suppose—)

"dæmon alta voce clamare cœpit, 'Cæde jam, pereute, occide.' . . . Cum quondam die eâ ipsâ de quâ diximus Catharina Philippi jussa flagellis cæsa fuit; insequenti nocte eidem Philippo, suo clauso cubiculo, apparuit Satan, qui minacibus oculis illum intuitus in has prorupit voces; 'Heus, heus, bone vir, hodie pro tuæ voluntatis arbitrio auctoritate meæ illusisti, at ego injuriarum non obliviscar.' Et his dictis

"the devil began to bellow with a loud voice, 'Beat now, strike! kill!' . . . . . When on the very day we have mentioned Catharine was beaten with whips, Satan appeared to Philip at night, his chamber being closed, and, beholding him with threatening eyes, broke forth into these expressions, 'Ho, ho, good fellow, at your pleasure you have to-day mocked my authority, but I will take care not to forget the injuries

confestim evanuit." — Ibid. p. 491.

"Eodem, opinor, anno, cum esset Philippus in ecclesiâ, dedit sese ei in conspectum diabolus puerili formâ ut eum irideret. At ille subodoratus confestim qui esset, qui alienâ specie ad se illudendum venerat, eum advocat, contemnit, demumque ab ecclesiâ ejicit." — Ibid. p. 499.

you have done.' Having said these words he disappeared."

"The same year, I think, when Philip was at church, the devil presented himself to him in the form of a little boy, in order to laugh at him; but Philip, smelling out who he was who had come to mock him under another form, cites him, despises him, and at last thrusts him out of the church."

Next, I give a very antecedently credible miracle to the Oratorian Fathers:—

"Mediâ vero hieme, quo tempore maximum in urbe frigus esse solet, ad postremum usque diem (quis crederet?)"

"About the middle of winter, when the cold is usually greatest in the city, at the close of the day (who could believe it?)"

(—the Roman Catholic historian, the Bollandist, says, "Who can believe it?" The answer, in Dr. Newman's Lectures, is, "I see no difficulty in believing it"—)

'ita derepente eo orante ipsius cor corpusque divino aestuabat igne, ut validissimâ, ne aestu necaretur, refrigeratione indigeret."

"while he was praying, his heart and body so burned with divine fire, that he stood in need of the greatest cooling, lest he should be killed by the heat."

Now, conceive his divine love being so hot within as to cause the risk of St. Philip Neri disappearing by spontaneous combustion.

"Hinc ille octogenarius, modicissimo cibo contentus, omni propemodum nativo calore destitutus, ut eam amoris flammam aliquo modo restingeret, pectus nudare, fenestras foresque cubiculi mediâ nocte pandere, linteisque ac flabellis, aliâve opportuniore aeris agitatione uti, ad se refrigerandum necesse habebat; et quidem ni cordi, intero ac divino consumpto calore, hisce rebus festinanter

"Hence he, an old man of eighty, very sparing in his diet, and destitute of all natural heat, that he might quench in any way such a flame of love, felt it necessary, in order to cool himself, to bare his bosom, to throw open the windows and doors of his bedchamber at midnight, and to use linen cloths, and fans, and any other way of agitating the air; and, indeed, unless he had come speedily to the



subvenisset, repentino certe interiiisset.”—*Ibid.* p. 467.

relief of his heart by these means, consumed as it was by divine heat, he would certainly have suddenly died.”

Such is another credible miracle recorded of Dr. Newman's founder. We are told at another part,—

“*Tum motans subinde manus lacrymarum plenus, quasi beatissimam Virginem obviis ulnis amplecteretur, hisce vocibus assidue clamabat; ‘O Sanctissima Dei mater; O omnium creaturarum ut optima, ita et pulcherrima!’ et hæc cum effaretur, toto corpore, nullo fultus adminiculo, cubito circiter vel etiam plus eo sublimis, mirandum in modum attollebatur.*” *Ibid.* p. 510.

“*Mulier quædam erat clarissimis natalibus, abundans pietate magis quam divitiis, una ex his quæ templum nostrum frequentant; hæc ubi inter initia obitus Philippi propter ejus sepulchrum oraret, odorem inde confestim suaviter jucundæque spirantem sensit; quo mirifice recreata, cum secum ipsa cogitaret, unde is manare posset, comperit tandem stupore attonita (quod nullus ibi flos erat, nullaque res quæ tanto halaret odore), e Philippi corpore, nullis unguentis delibuto aut balsamo condito effluere. Erat suavitas odorum qui afflatur e floribus, rosis, violis, et id genus aliis.*”—*Ibid.* p. 516.

“Then moving his hands, and full of tears, as if he embraced the most blessed Virgin in his arms, he continually exclaimed in these words, ‘O most holy mother of God! O most excellent and beautiful of all creatures!’ and when he had uttered these words, he was raised from the ground with his whole body, leaning on no support, about a cubit, or even more, in the most wonderful manner.”

“A certain woman of very high rank, more rich in piety than wealth, one of those who frequent our church, prayed amongst the first after the death of Philip near his tomb, and she smelt immediately a most sweet and agreeable smell proceeding therefrom, by which she was wonderfully refreshed; and after thinking to herself whence it could proceed, and wondering at it (because there was not a flower there, nor anything which could exhale such a smell), she discovered that it proceeded from the body of Philip itself, since there were no balms nor perfumes from which it could rise. The smell partook of the sweetness of the odours which proceed from roses and violets, and others of that genus.”

In “*Vita S. Philippi Neri per R. P. Hieronymum Bernabæum, Congregationis Oratorii S. Mariæ in Vallicellâ dum viveret præpositum,*” we are told—

“Cum enim obsessæ cuidam manum imposuisset, tam gravi

“For when he placed his hand upon a certain possessed wo-

odore ex eo contactu imbutam sensit, ut per plures dies illum abstergere nequiverit; quamvis saponem atque alia hujusmodi smegmata adhibuerit. Itaque multis suorum manum ipsam porrigebat, ut scilicet graveolentiam illam percipientes, peccatorum contagia longissime devitarent."—P. 592.

man, it was tainted with such a strong odour, that he was not able to get rid of it for many days, although he used soap and other washes of that kind. Therefore he stretched out his hand to many of his people, so that they perceiving the unpleasant smell, might take care always to avoid it."

And then another antecedently credible miracle is stated by the same credible historian as follows:—

"Denique tanto eum odio diabolus insequabatur, ut ille si pium quidpiam aggressus esset, molestius semper adversaretur. Igitur noctu oranti sese obtulit truculento et terribili aspectu: at ille, implorato Dei matris auxilio, importunissimum hostem extemplo fugavit. Secesserat aliquando ad orandum in superiorem partem cubiculi, quod quidem malignus cum ferre non posset, injectis sordibus vestem fœdavit. Alias insuper grandiori tabulâ illum opprimere tentavit; sæpe ægro-tanti lucernam extinxit; sæpissime vero ingentes strepitus in ejus cubiculo audiebantur, quare Gallonius, qui inferius habitabat, frequenter somnum abrumperet et ad Philippum provolare coge-batur; sed huc illucque sollicitis oculis circumspiciens, cum nihil quidquam viderat, dæmonum ludibria hæc esse satis aperte intelligebat."—Ibid. p. 592.

"Lastly, the devil followed him with so much hatred, that if he was engaged in any pious work, the devil always thwarted him in a most troublesome manner. Thus, whilst Philip was praying in the night, the devil presented himself before him, putting on a most savage and terrible look; but by imploring the assistance of the mother of God, he immediately drove away his excessively troublesome enemy. Sometimes, when he retired to the upper part of his bedchamber to pray, the malignant devil not being able to bear it, threw dirt upon his clothes. At other times, moreover, he seized Philip's large table, and threw it at him; often he put out his candle; and very often loud noises were heard in his bedroom, by which Gallonius, who lived in the room below, was frequently awoke out of his sleep, and compelled to run up stairs to Philip, to see what was the matter; but on looking all round his room, nothing whatever could be seen, and he was then perfectly satisfied these were some of the devil's tricks."

Again, we have in "Bollandi Acta Sanctorum, Maii, Appendix, Relatio de Sudore Imaginis Patavinæ, auctore

Jacobo Philippo Thomasino, Civitatis-Novæ Episcopo," the following account of Philip's image :—

"Die post quarto, id est, xxii Aprilis, mane iterum sudare coepit eadem imago, signanterque notabantur majores guttæ duæ, una sub oculo sinistro, altera ex eadem parte qua os desinit. Accurrerunt omnes Oratorii presbyteri ad intuendam rem adeo miram," &c. —P. 650.

"On the 22d of April, in the morning, the image of St. Philip Neri began to perspire, two large drops being particularly noticed, one under the left eye, and the other on the same side of the mouth. All the priests of the Oratory ran immediately to see so wonderful a thing," &c.

A variety of other instances of this miraculous perspiration are given in this narrative, which occupies five folio pages. The Bishop in his preface favours us with the following remarks :—

"Sudare et lacrymari imagines ominosum semper antiquitati fuit. Unde S. Augustinus, libro de Civit. Dei, c. 12, refert statuam Apollinis Cumani per quatuor dies plorasse; supra quem locum Coqueens adducit locum T. Livii, lib. xliii. eumque confirmat auctoritate Cicronis, lib. i. de Divinatione, et Julii Obsequentis, lib. de Prodigis, asserentium, rem a divinatoribus sic acceptam, quasi proxima Græcorum ruina et Romanorum felicitas eo ploratu significatæ fuerint. Similiter Lucanus inter belli civilis præsagia numerat,

"Indigetes flevisse Deos, urbisque laborem  
Testatos sudore Lares.

"Nos contra sudorem ab imagine S. Philippi Nerii expressum, putamus fuisse effectum visceralis erga Deum amoris."—Ibid. p. 549. Præfatio.

"In ancient times it was always an ominous thing for images to weep and perspire. Whence St. Augustine, in his book de Civit. Dei, c. 12, tells us, that the statue of Apollo Cumanus wept four days; to which instance Coqueens adds a passage from Livy, lib. xliii. and confirms him by the authority of Cicero, lib. i. de Divinatione and Julius Obsequens, in his book on Miracles, asserting it as a thing accepted by all seers, that the approaching ruin of the Grecians and the prosperity of the Romans were prognosticated by the weeping of that statue. In like manner Lucan enumerates amongst the foretokens of the civil war. the fact that the images of the gods had wept, and that the household gods had given notice of the approaching distress of the city by perspiring.

"We, on the other hand, think that the perspiration that came out of the image of St. Philip Neri was the effect of his visceral love toward God."

In the "Magnum Bullarium Romanum," &c. tom. v. p. 1, Luxemburgi, 1727, "Urbanus VIII. 1623. Obiit Philippus, 26 Maii, 1595;" after stating, "Urbanus Episcopus, Servus Servorum Dei, ad perpetuam rei memoriam, Rationi congruit," &c., we have some further accounts of St. Philip Neri, as follows :—

"Ac vix annum ætatis suæ vicesimum nonum attigerat, cum inter alia divinitus accepta dona, plane mirabilis cordis palpitatio fuit ac fracturæ costarum; quæ publico medicorum testimonio præter naturæ ordinem obtigit, quasi mentis dilatato sinu, etiam caro dilataretur, et exsultaret in Deum vivum."

"And he had hardly attained his twenty-ninth year, when, amongst other divine gifts, he had most certainly a wonderful palpitation of the heart and fractures of his ribs; which thing happened to him contrary to the order of nature, according to the public testimony of medical men, as if by the enlargement of his mind his flesh was enlarged also, and rejoiced in the living God."

Now, I say, it was a very remarkable soul that could not get room to think, and it must have been very intense love which necessitated the fracture of two of Philip's ribs, in order that it might have room to develop itself. But still these miracles are so popular, and so antecedently credible in the minds of the Roman Catholic historians, that there are duplicates of the narrative from which I give you the account of them :—

"Non est omittendum quod is fuit in primis caritate in Deum admirabili, ut interus ille ignis nonnunquam, cum attenderet ad divina, redundaret in corpus, et facies atque oculi scintillulis micarent."

"It must not be forgotten that in his early years, such was his wonderful love to God, that when he was occupied about divine things the internal fire overabounded in his body, and his face and eyes emitted sparks of fire."

I said that some of the Roman Catholic saints seemed like electric jars : this last saint was more than a jar—we might almost call him a living volcano, his eyes and whole face being the crater, and often emitting sparks of fire. Again,—

"Caritati virginitatis donum adjunctum habuit, quo multi qui cum ipso versabantur, vel

"He possessed together with the gift of love, that of virginity, on account of which



vultus atque oculorum intuitu, vel suavi fragrantia, quâ illius corpus redolere consueverat, recreabantur."

many who conversed with him were refreshed, either by the aspect of his countenance and eyes, or by the sweet smell which usually proceeded from his body."

From this it is plain that St. Philip Neri was also a kind of bottle of eau de Cologne, or lavender water. Again, we are told,—

"Illud etiam Philippo collatum a Deo fuit, ut dum uno inesset in loco, in alio longe distante, uno eodemque prorsus tempore nonnullis apparuerit."

"Philip also was so favoured by God, that whilst he was in one place he visibly appeared at that same time to some who were in another place far distant."

"Quamplurium insuper confitentium atque amicorum animas in cœlum intueri, atque angelos concinentes interim audire solitus erat, quin etiam interiorum eorum pulchritudinem, qui essent in statu gratiæ, divinitus agnoscebat."

"Furthermore, he often saw the souls of many who confessed to him, and of his friends in heaven, and sometimes he heard the angels singing, and he also divinely recognised the interior beauty of those who were in a state of grace."

"Post hæc, ubi selectione in loco corpus reconditum est, ad ipsum venerandum populi concursus fieri, votivæ deferri tabulæ, donaria multa appendi, ac suavissimus quidam odor a multis inde percipi cœpit."

"After these things, crowds of people came to the place where by selection his body was buried, to venerate him, votive tablets were brought, and many offerings appended, and a most sweet odour began to be perceived there by many."

In the "Breviarium Romanum ex Decreto SS. Concilii Tridentini restitutum S. Pii V. Pont. Max. jussu editum, et Clementis VIII. primum, nunc denuo Urbani P. P. VIII. auctoritate recognitum. Antwerpiae, 1823." "Pars Verna, festa Maii, die xxvi. Maii. Philippus Neri, &c. Lec. v.," we are told,—

"Charitate Dei vulneratus languebat jugiter; tantoque cor ejus æstuabat ardore, ut cum intra fines suos contineri non posset, illius sinum, confractis atque elatis duabus costulis, mirabiliter Dominus ampliaverit. Sacrum vero faciens, aut ferventius orans, in aere quan-

"He languished in consequence of being continually in pain from the love of God; and his heart so burned with heat, that it could not be kept within its boundaries; but the Lord wonderfully enlarged his thorax by breaking and raising two of his ribs. Whilst saying mass,



doque sublatus, mirâ undique luce fulgere visus fuit."

or praying fervently, he was raised into the air and appeared luminous."

This Breviary, you see, exceeds the Bull of Canonization; since it not only states inward heat and sparks of fire, but informs us that he was elevated and carried into the air, where he appeared luminous, something like a rocket, or an aurora borealis, I should suppose. Yet it is all "antecedently credible." Again, *Lectio vi.*—

"In animorum sensibus penetrandis mirifice enituit. Virginitatem perpetuo illibatam servavit; idque assecutus est, ut eos, qui puritatem colerent, ex odore, qui vero secus ex fetore dignosceret: absentibus interdum apparuit; usque periclitantibus opem tulit. . . . Coelestium Spirituum et ipsius Deiparæ frequenter fuit apparitione dignatus; ac plurimorum animas splendore circumfusus in cœlum conscendere vidit."

"He was wonderfully famous for his powers of seeing into men's souls. He lived in perpetual virginity; and he so acquired the sense of smell, that he could discern by the sweet odour which proceeded from them, those who lived in purity, and by their bad smell, those who were the reverse: sometimes he appeared to those who were absent from him, and he gave assistance to those who were in peril everywhere. . . . He frequently was thought worthy to enjoy visions of the heavenly spirits, and of the mother of God herself; and he saw the souls of many ascend into heaven in a halo of glory."

It is said in the Breviary that Gregory XV. placed St. Philip Neri among the saints; but Gregory XV. died before he could issue the Bull of the Canonization, which was accordingly issued by his successor, Urban VIII.

Now, concerning the whole of these miracles, I must say, that there is a revolting materialism about them all. Every spiritual and moral feature is carnalized, till miraculous devotion explodes in sparks, and ardent affection breaks the ribs, and heavenly desires lift men off their feet. Conceive what a power Dr. Newman's father and founder must have had, to have been able to detect a bad man by the very smell, and a good man equally by the very same faculty. Now, if Dr. Newman, as an Oratorian, has the extraordinary talent of

his distinguished founder, I bid the people of Birmingham beware : he will be able at a single whiff to determine who are the pure and the impure among you ; and, without the aid of the confessional, to know all that relates to you. But, soberly, I would ask, does Dr. Newman mean to say, that these miracles are antecedently as probable as the miracles of Jesus and his Apostles ? Is not the divinity of the latter, proof of the earthly origin of the former ? I have given you these miracles from the highest Roman Catholic authorities, not to be smiled at, nor for the sake of exciting your merriment, as Dr. Newman may probably allege, but solemnly and sorrowfully as specimens—authentic specimens—of the miracles said to have been wrought by the distinguished saints of the Church of Rome, and among the rest, by Dr. Newman's own founder, St. Philip Neri ; and I appeal to the common sense, the intuitive and broad intelligence of all who hear me, are these miracles to be spoken of in the same breath, or to be placed in the same category with the majestic and glorious miracles which are the credentials of the Word of God—the miracles of the Lord Jesus Christ ?

The next batch of “credible” miracles I will present are the miracles of a Neapolitan saint, Sister Maria Francisca, of the Wounds of our Lord Jesus Christ, of the order of the barefooted Minors of St. Peter of Alcantara.

Her canonization was petitioned for by Charles Emmanuel IV. King of Sardinia, by Francis Bourbon, Prince of Naples, by the Senate of the city of Naples, by the Most Eminent and Reverend Cardinal Archbishop of Naples, by the Most Reverend Chapter and Canons of the Metropolitan Church of Naples, by the Congregation of the Servant of God, Maria Francisca, of the Wounds of Jesus Christ. All these letters, addressed to Pope Pius VII., 1800, are given at full length at the end of the volume I quote ; and we are informed that thirty-two other letters, with the same petition, were written by Roman Catholic Archbishops, Chapters, Abbots, &c., whose names and titles are fully given.

The book which contains the summary of the evidence

of the seventy-eight witnesses who were examined respecting her life, faith, virtues, and miracles, is entitled, "*Sacra Rituum Congregatione E<sup>m</sup>o. et R<sup>m</sup>o. Domino Card. Pignatello Neapolitana, Beatificationis et Canonizationis Servæ Dei Sor. Mariæ Franciscæ a Vulneribus D.N.J.C., Tertiariæ professæ Ordinis Minorum Excalceatorum S. Petri de Alcantara Urbis Neapolis. Summarium super introductione Causæ. Romæ, 1803, apud Lazarinum R.C.A. typographum.*" At the end of the volume, we find,—"*Revisa. A Gardellini, Subpromotor Fidei.*"

It is perhaps unnecessary to observe that Sister Maria Francisca is reported to have had a great reverence for the Pope and the Priests. In a vision (p. 243), she is said to have seen Pope Pius VI. in his pontificals, attended by two angels. She is related, moreover, to have entertained a peculiar devotion to the Virgin Mary; to the Sacrament of the Eucharist; to have venerated sacred images; and to have practised the discipline, that is, self-flagellation, with a most awful severity. Such is the Romish system. Whilst the New Testament, which relates the life, conduct, and miracles of Christ and the Apostles, is withheld from the Italian people, the exemplars of Romish saints recommend the worst superstitions, fanaticism, idolatry and priestcraft of the Church of Rome to the admiration, imitation and veneration of the people.

At present I shall only instance some of the miracles which are reported by various witnesses, the summary of whose evidence is contained in these volumes. The work consists of two volumes, one of them is written in Latin, and the other, from which I have copied these extracts, is in Italian. I shall only briefly mention some of the miracles, referring to the pages which contain the account of them; but if the Rev. Dr. Newman or Cardinal Wiseman desire to inspect the work in my presence, or in the presence of George Finch, Esq., in whose library, at Burly-on-the-Hill, it now is, they shall be most welcome.

#### 1. Miraculous Ecstasies.

The first miracle I shall refer to is her wonderful

ecstasies. It is related of her that she was seen on one occasion to be raised several palms high from the ground, and that she had been seen to fly to the church without touching the ground with her feet :—“Fu veduta sollevata più palmi dal suolo e colle brachie aperte, quando portavasi alla nostra chiesa, volava senza toccar piedi in terra.”—P. 263.

## 2. The ardour of her Love to the Eucharist.

Her love to the Sacrament of the Altar was so fiery (ignitus), that on one occasion she cried out, “Water! water!” and her companion was obliged to dip handkerchiefs into the holy water, and to apply them to her breast :—“Si accesa detta serva di Dio talmente d’amore verso detto Augustissimo Sagramente, che cominciò a chiadere, ‘Acqua! acqua!’ onde fu costretta detta compagna ad inzuppare fazzoletti nella fonte dell’acqua benedetta, ed applicarceli sul petto.”—P. 220.

## 3. Blinded by the rays from a holy Bambino.

When placing a holy Bambino (*i.e.* image of the infant Jesus) into the manger (nel presepio), such brilliant rays of light proceeded from the Bambino, as to blind her for three days; and she recovered her sight through the prayers, obedience, and blessings of Padre Salvatore, her director :—“Altra volta, nel fare la detta funzione, furono, per essa si penetranti e resplendenti i raggi che uscirono, dal S. Bambino, che la fecero, restare cieca nell’intutto per tre giorni, che poi all’orazione, ubbidienza e benedizione data dal P. Salvatore, dal quale mi fu raccontato, ricuperò la vista.”—P. 213.

4. She possessed a holy Bambino, which emitted a supernatural sweet odour, and which on one occasion stretched out its feet and hands, (p. 213,) when it was dressed by Sister Francisca, at her bidding.

“Teneva ancora dentro di una gran Teca di fiori di essa lavorati un bellissimo Bambino di rilievo di un palmo di grandezza, pulito e graziosamente vestito di calza, e scarpe, con corona in testa e con un Anello al dito, che spirava un odore soavissimo e straordinario, quale lo conserva amore al presente, ma non tanto quanto prima, e tantora, quanto per lo passato fu stimato da tutti sopranaturale Questo Bambino s’era la



cosa più preziosa da Suor Maria Francesca, per cui lo teneva come un Santuario, e solamente l'aprivo ne maggiori bisogni, ma prima v'accendeva le Candelì avanti, siccome fa ancora il Rev. D. Giovanni Pessivi, in poter del quale è restato ancora per le supradette<sup>1</sup> relazioni un ammirabile avvenimento, cioè, che quando Suor Maria Francesca fece al detto Bambino le vesti, le calze, e le scarpe, non potendo metterle, disse, 'Mino mio, se non stendi i piedi, non posso calzarmi,' ed il Bambino puntualmente li stendeva. Così fece ancora colle manine per mettergli il vestito, che ancora tiene."

"When Sister Maria Francesca made for the said Bambino its robes, and stockings, and shoes, not being able to put them on, she said to it, 'My little child, if you do not stretch out your feet I cannot put on your shoes and stockings,' and the Bambino instantly stretched them out. It did the same with its little hands, in order to put on the robe which it now has." Such were the miraculous doings of a wooden image of the Saviour.

4. The devil throws a great stone at her, which strikes the window, and nearly kills a poor man in the street.

"Un<sup>2</sup> altra volta mentre stava secondo il solito inchiodata nel letto, e che io, e molti altri, sacerdoti le facevamo compagnia seduti d'intorno, aspergendo da tempo in tempo il letto, e la stanza con l'acqua santa; tutto ad un tempo ci disse. 'Levatemi da dirimpetto la finestra, perchè peruchella (così soleva chiamare il demonio) minaccia volermi menare una pietra.' Non tanto ci fummo scostati da detto luogo, che fu lanciata con impeto straordinario da mano invisibile una grossa pietra, che colpendo su la crociera di della finestra, cadde abbasso la strada, e poco mancò che non restasse ucciso un pover' uomo, che vendeva frutti giusto sotto d'essa."

"Once when she was, as usual, confined to her bed, and when I and many other priests kept her company

<sup>1</sup> The relation of Padre Felice, her Confessor, confirmed by Sister Maria Felicia and Sister Theodora Tipaldi.

<sup>2</sup> This is the testimony of the Perillustris et Adm. Rev. Dominus D. Joannes Pessiri, Presbyter.



sitting round her, sprinkling the bed and the apartment from time to time with holy water, all at once she said to us, 'Take me away from before the window, because Peruchella (thus she was accustomed to call the devil) threatens to throw a stone at me.' We had hardly removed from the place, when a great stone was hurled by an invisible hand, which, striking against the casement of the window, fell down into the street, and very nearly left for dead a poor man, who sold fruit just underneath."

5. She inflicts upon herself the most dreadful scourgings, which she offered to the Lord for the souls in purgatory, and chiefly for dead priests!!!

"Rapporto alle discipline, che faceva nascostamente, So,<sup>1</sup> che se ne faceva a sangue la settimana, delle quali una l'offeriva al Signore per le anime nel purgatorio, e specialmente de' sacerdoti defunti," &c.—P. 228.

5. On one occasion her scourging was so severe that the bleeding continued for several days, and was at last stopped by applying to it, by the advice of her director, a picture of the Virgin Mary, which emitted an odour of Paradise, which it retained for a whole year.

The evidence is given by Adm. Rev. P. F. Aloysius, Maria a Jesu, Sacerdos professus ordinis Minor S. Petri de Alcantara, Lector, Definitor, Visitator, ac Missionarius Apostol. (oculatus 34 circ. postremis servæ Dei vitæ annis,) folio, 1602, ter. sup. 76 arti. (p. 278): "Mi fu riferito dal P. Salvatore, che una volta la serva di Dio non so per qual' appresa, ma non commessa colpa, si flagellò talmente, che non poteva in verun conto ristagnare il sangue, ma come il detto direttore la vedeva patire, la precetto con S. Ubbidienza a manifestarle il tutto, indì le ordinò, che ci avesse applicata una figurina della divina Pastoretta, sebbene da Suor Maria Francesca vi si trovava repugnanza, e solo effetto della poca riverenza, che avrebbe usata alla Virgine Ssma., ma finalmente ubbidì, e la mattina d' appresso si trovò sana prodigiosamente, senza che detta figurina in carta si fusse in menoma parte macchiata di sangue, e che tramandava un odore di Paradiso, per cui la volte

<sup>1</sup> Rev. Dominus D. Joannes Pessiri, Presbyter.

il detto direttore, et la tenne presso di se conservata per un anno in circa, senza mai perdere detto gratissimo odora quale usciva solo dalla parte dell' imagine."

The nature of her scourgings may be presumed, from the fact that she is said to have had an iron scourge, and to have put in it iron stars and sharp spurs.

Witness, Soror Maria Felix, apassione Tertiariâ ord. S. Petri de Alcantara: "E mi ricordo di più, che in tempo di detti S.Esercizi tenendo nelle sue mani una disciplina di ferro, colla medesima disciplinando se stessa, insegnava aviche il demonio di notte tempo, quando procurava tentarla. Si batteva con una disciplina armata di stelle di ferro, ed acuti speroni."—P. 378.

6. She obtained permission from the Saviour to undergo, for a time, instead of certain persons who are named, and among the rest is one of her confessors, called Il P. Maestro Giuseppe Gricco Antonio, for whom she suffered, for the space of a month, the dreadful pains of purgatory. Her sufferings are described as follows, by the illustrious and Rev. John Pessiri, a priest: "After having offered herself to the Lord, she remained for hours, days, and weeks, and sometimes for a month, confined to and immovable in a bed, transfixed in all the senses of her body, with inexpressible pains, sometimes with the total loss of all sense and strength. In fact, she was reduced to a very skeleton, so that the bare sight of her excited compassion."

"Dopo essersi offerta al Signore, restava per ore, per giorni, e per settimane, e certe volte per un mese inchiodata ed immobile in un letto trafitta da inesprimabili dolor in tutti li sensi del corpo colla perdita intera talvolta di tutti li sensi e le forze in somma si riduceva come in vero cadavere che recava compassione al solo vederla—siccomè è noto anche ad altri testimoni."—P. 282.

7. The Saviour often appeared to her in the Sacrament, in the form of a little child.

Witness, Soror Maria Felix, a passione Tertiariâ ord. S. Petri de Alcantara: "Mi costa (constat) ancora di

certa scienza, che il Signore più volte se le fece vedere nella S. Comunione in forma di Bambino.”—P. 249.

8. The Saviour appeared to her as the Divine Saviour, and placed a diamond ring upon her finger in the form of a heart, in token of her being his spouse, which had a paradisaical splendour, and contained five diamonds, as a sign of the five wounds of Christ.

Witness, Adm. Rev. P. F. Aloysius, Maria a Jesu Sacerdos, professus ordinis Minor S. Petri de Alcantara, Lector, Definitor, Visitator, ac Missionarius Apostolicus. “Finalmente soggiungo due singolarissime finenze racconte dalla serva di Dio in occasione del Santo Presepio per traduzione del Padre Felice suo confessore al Padre Salvatore, confermatomi poi Da Suor Maria Felice,<sup>1</sup> e da Suor Teodora Tipaldi, che ne stavano intese (averli). La prima fu l’aver avuto nella notte di S. Natale avanti detto Presepio dal divin Salvatore visibilmente apparsole, l’anello celeste in segno dello sposalizio fatto con Jesu Christo, quale anello mostrato venne allora dalla Serva di Dio a detta sua Compagna; ma questa non lo vidde affatto, dicendole con la sua solita semplicità, che tramandava uno splendore di Paradiso, ed era formato a cuore con 5 diamanti in segno delle 5 piaghe di Jesu Christo, raccontandole ancora il grazioso colloquio tenuto con D. Salvatore, che visibilmente apparsole le disse, ‘Eccomi sposa mia, già son venuto, che mi vuoi dare?’ Ed ella rispose, Signore io sono una povera di corpo e di anima, voi potete darmi tutto e farmi vostra sposa. Ed allora il divin Salvatore le pose in dito il detto anello, seco sposandola con amor singolarissimo. Il detto anello fu portato dalla serva di Dio per lo spazio di 8 giorni, cioè per tutta l’ottava del S. Natale.”—P. 208.

9. She is blasphemously said to have had imparted to her the sufferings of Christ, his bloody sweat, the anguish of the crown of thorns, his scourging and his agonies on the cross, and to have had his wounds visibly impressed upon her. It is stated that whilst enduring the agonies of the cross (p. 215), she was in

<sup>1</sup> Her Director. Thus we find three priests and two nuns giving circulation to and evidencing this fable.

contortions, with her arms stretched out; that her limbs trembled; that small streaks of blood dropped from her hair; that her head was languid, turning first on one side and then on the other side, and sometimes falling on her chest; that her eyes were darkened and without meaning, and that her face was pallid, and with a death-like sweat.

Witness, Adm. Rev. P. F. Aloysius, Maria a Jesu Sacerdos ordinis Minor S. Petri de Alcantara, Lector, Definitor, Visitator, ac Missionarius Apostolicus.

After describing how she was loaded by the Saviour with an invisible cross, and describing her tortures in her feet, the above witness proceeds to state how, on every Friday, she partook of the most holy wounds, and all the mysteries of Christ's passion. "In questo luogo mi costa quanto ersica e sublime sia stata la fede e la divozione della serva di Dio verso la passione di Gesù Christo dà singolari doni e privilegi che ne riportò mentre in tutti i Venerdi dell'anno, e specialmente in tempo di Quaresima il Signore le partecipò le sue sagratissime Piaghe, e tutti i misteri della sua passione, come si ave per tradizione del P. Felice di lei confessore, del P. Salvatore di lei direttore, oltre di che mi è stato contestato ancora dalla più volte nominata una Compagna Suor Maria Felice, e da Suor Teodora Tipaldi, che ne sono testimoni oculari e Cominciavano le dette Piaghe a comparire nelle di lei mani sui dal Giovedì dopo vespro come una rosetta, o un carbonco, secondo, la loro espressione, le quali poi o poco apoco, si dilotavano finestre nel Venerdi sequente comparivano nelle piante della mani di sotto, e di sopra come fossero squarciate da un grosso perno, o sia chiodo. Da una sua comandre per noma Giovanna Peccerillo, donna Scaltra, pia, e divota confidente della serva di Dio, ora decrepita, mi fu ancora raccontato d'aver' ella veduto co' propri occhi in un Venerdì di Marzo, come pativa la crocifissione, avendola osservata distesa sul letto colle braccia aperte contorcersi, e dimenarsi, tremando in tutte le membre, le dita delle mani aggrinzersi in maniera come se fossero realmente inchiodate; dalli capelli grondare strisce di sangue, il capo languido, girandolo ora destra,



ora a sinistra ed or abbandonarlo sul petto, gli occhi eclissati e stupidi, la faccia impallidita, e con un sudor di morte."—P. 215.

Afterwards he relates that she had a copious sweating of blood, (p. 216,) and that the Saviour communicated to her the wound in the side of his breast.

Such are the miracles related in support of priestcraft, purgatory, the veneration of images, and the sanctity of one of the veriest of fanatics, and such are a few more of those miracles which Dr. Newman alleges to be antecedently as credible as the miracles recorded in the New Testament, and which of course Dr. Newman receives as miracles on the highest possible ecclesiastical authority. In fact, as he says, he finds it impossible to resist the evidence of them.

The next interesting miracles I shall quote are those of St. Dominick, another distinguished saint of the Church of Rome, taken from "Bollandi Acta Sanctorum. Augusti, tom. i. p. 401. De S. Dominico confessore die quartâ Augusti."

"Firmioribus testimoniis roboratur prodigium circa hæc tempora patratum, quod venerabilis Humbertus in vitâ S. Dominici, c. 44, distincte narrat, et quod apud nos in Ultrajectino ejusdem vitæ apographo sic sonat. 'Cum aliquando apud castrum, quod dicitur Fanum-Jovis, in prædicatione quâdam idem beatus Dominicus, fidem probans Catholicam, hæreticorum perfidiam multipliciter improbasset, post prædicationem more solito in ecclesiâ ad orationem remansit. Et ecce novem matronæ nobiles ex eodem castro intrantes ecclesiam, ad pedes ejus prociderunt dicentes, "Serve Dei, adjuva nos. Si vera sunt, quæ hodie prædicasti, jam diu mentes nostras erroris spiritus excæcavit; nam istis, quos tu hæreticos vocas, nos autem

"A prodigy performed about this time is confirmed by stronger testimonies, which the venerable Humbert, in his life of St. Dominick, c. 44, clearly relates, and which is thus given in the Utrecht memoir of his life. 'When the same blessed Dominick, in proving the Catholic faith, had attacked the perfidy of the heretics in various ways near the castle called the Temple of Jupiter, he remained as usual in the church in prayer after preaching. Behold, nine noble ladies, entering the church from the same castle, threw themselves at his feet, saying, "Servant of God, help us. If those things be true which you have this day preached, the spirit of error has long enough blinded our eyes, for those whom you call heretics, we call good men, and to this day have



bonos homines appellamus, usque in hodiernum diem credidimus, et adhæsimus toto corde. Nunc autem in medio fluctuamus. Serve Dei, adjuva nos, et ora Dominum Deum tuum, ut notam nobis faciat fidem suam, in quâ vivamus, moriamur, et salvemur.”—P. 228.

“Tunc vir Dei stans aliquandiu, et intra semetipsum orans, post aliquantulum dixit eis, ‘Constantes estote et expectate intrepide; confido in Domino Deo meo, quod ipse, qui neminem vult perire, jam ostendet vobis, quali domino hactenus adhæsisistis.’ Statimque viderunt de medio sui catum (al. cattum *in margin*) unum terribissimum prosilire, qui magni canis præferens quantitatem, habebat grossos oculos et flamman-tes, linguam longam latamque atque sanguinolentam protractam usque ad umbilicum; caudam vero habens curtam sursumque protensam, posteriorum turpitudinem, quocumque se verteret, ostendebat, de quibus foetor intolerabilis exhalabat. Cumque circa matronas illas se per aliquam horam huc illucque vertisset, ad chordam, ex quâ campana pendebat, exsiliens, et per eam usque ad superiora conscendens, tandem per campanile lapsus disparuit, fœda post se vestigia derelinquens. Conversus autem ad matronas illas vir Dei Dominicus, et consolans eas, ‘Ecce,’ inquit, ‘per hoc, quod coram oculis vestris, faciente Deo, figurative comparuit, potestis advertere, qualis est ille, cui hactenus, sequentes hæreticos servivistis.’ Illæ vero gratias Deo referentes ab illâ horâ ad fidem Catholicam sunt conversæ, quarum etiam aliquæ apud Sorores de

believed and followed heartily. Now, however, we are perplexed. Servant of God, help us, and pray to the Lord your God that he would reveal to us his faith, in which we may live, die, and be saved.”

“Then the man of God, standing some time, and praying within himself, after a little, said to them, ‘Be steadfast and expect with confidence; I believe in the Lord my God, who desires none to perish, that he will show you what a master you have followed.’ Instantly they saw leap from the midst of them a very black cat, as big as a large dog, with huge and flashing eyes, with a long, broad and bloody tongue thrust out and extending to the middle of his body (umbilicum), but with a short tail turned upwards, so that whatever way he turned he showed posteriorum turpitudinem, from which proceeded a most intolerable smell. And after showing himself to these ladies for an hour, he leaped up along the bell-rope, and climbing by it he ascended to the roof of the house, and disappeared as if he had fallen from the belfry, leaving foul traces behind him. Dominick, the man of God, turning to these ladies and comforting them said, ‘Behold, by this which has typically appeared before your eyes, God doing it, you may see what he is whom you have obeyed in following the heretics.’ These noble ladies, after giving thanks to God, turned to the Catholic faith, and some of them took the habit of religion among the Sisters of Prulianno. In like manner also

Pruliano religionis habitum assumpserunt. Vero similiter Humbertus istud miraculum diligenter examinavit, quandoquidem illud distinctiori modo, quam alii scriptores, posteritati reliquit."

"Hinc facile fidem adhibemus iis, quæ Echardus tomo i. bibli prædicat, pp. 6. et 7, ex monumentis ejusdem monasterii ita profert, 'Novem nobiles matrones, Fani-Jovis incolæ, prædicatione et exemplis Sancti Patris ab hæresi conversæ sunt per miraculum, quod viderunt, dæmonis, sub formâ bestię egredientis, in tempore quo vir Dei concionem finivit: quarum una, nomine Berengaria, in inquisitione factâ pro sancti viri canonizatione, dictum miraculum, a se visum, cum juramento testata est.'"

"Dein Echardus ex iisdem monasterii monumentis has feminas conversas ita nominat: 'Harum novem nomina hæc sunt ex iisdem actis. Sorores Audacia, Raymunda Passarina, Berengaria, Richarda, Barbairana Jordana, Guillelmina de Bellofonte, Curtolana, Raymunda Claretta, Gentiana, quæ domum qualemcunque ad sacellum beatæ Virginis Prulianum constructum intrarunt die Sanctæ Cæcilie, xxii Novembris, et die S. Johannis evangelistæ sequenti, xxvii Decembris, 1206, sub clave deinceps non egressuræ clausæ fuerunt. His paulo post duæ se adjunxere Manenta et Guillelmina de Fano-Jovis, quam ultimam beatus Dominicus Priorissam constituit.'"—  
P. 230.

Humbert diligently investigated the miracle, and at the same time has handed it down to posterity in a clearer manner than other writers."

"Hence we readily give credit to those things which Echard in his first volume, pages 6 and 7, adduces from the monuments of the same Church, saying, 'Nine noble ladies, inhabitants of the Temple of Jupiter, were converted by the preaching and examples of the holy father, by means of a miracle which they saw of the devil escaping in the likeness of a beast, after the man of God had finished his sermon, one of whom, named Berengaria at the inquisition summoned for the canonization of the holy man, testified on oath that she saw it.'"

"Moreover, Echard gives the names of these converted women from the same monuments, thus: 'These are the names of the nine, taken from the same sources: Sisters Audacia, Raymunda Passarina, Berengaria, Richarda, Barbairana Jordana, Guillelmina de Bellofonte, Curtolana, Raymunda Claretta, Gentiana; all of whom entered the building which was constructed as the Prulian Chapel of the blessed Virgin, on St. Cecilia's day, November the 22d; and on St. John the Evangelist's day following, December the 27th 1206, they were irrevocably confined under lock and key. Shortly after these things, two of them, Manenta and Guillelmina of Jupiter's Temple joined this society, and the blessed Dominick made the latter the Prioress.'"

From "Acta Sanctorum Bollandi, mensis Augusti," tom. i. die quartâ, I copy additional facts.

\* \* \* "Alia nonnulla, quæ Sanctus in hâc commoratione Romanâ gessisse dicitur."

"Gerardus de Fracheto in Vitis Fratrum, par. 2. c. 14, de sancto suo fundatore refert sequentia: 'Cum quâdam nocte vir sanctus in oratione prostratus jaceret, diabolus invidens ei, de tecto ecclesiæ lapidem magnum projecit tam fortiter juxta eum, ut per totam ecclesiam sonitum faceret, ut scilicet eum ab orationis instantiâ deturbaret. Venit autem lapis tam prope, ut etiam tangeret caputium cappæ ejus. Cumque vir sanctus immobilis in oratione persisteret, diabolus mox voce terribili ejulans confusus abscessit.'"—§ 565.

"Theodoricus de Appaldia apud nos, num. 171. haud dubie ex hoc spicilegio Gerardi eandem rem excerpit, et quamvis locus non exprimatur, tamen scriptores Dominicarii communiter tradunt, id Romæ in ecclesiâ S. Sabina accidisse."

"Quapropter Malvenda in Annalibus ad annum Christi 1218, c. 35, opportune nos ita monet, 'Pompeius Ugonius libro de Stationibus Urbis, statione prima auctor est, marmor illud pavimenti, ictu saxi a dæmone jacti, in diversas partes scissum et conquassatum, ad annum 1586 mansisse omnibus conspicuum, signum miraculi retinens. Sed eo anno, dejecto mediano pariete, qui ecclesiam intersecabat, uti superius diximus, et instaurato pavimento, jussu Xisti Pontificis Maximi, qui eam ecclesiam

"Gerard de Fracheto, in his Lives of the Brethren, par. 2. c. 14, relates the following concerning his founder: 'When the holy man lay prostrate in prayer one night, the devil, envying him, threw at him a great stone so violently that it reverberated throughout the whole church, evidently in order to disturb the earnestness of his devotion. The stone came so near that it hit the top of his cowl. And when the holy man remained immovable in prayer, the confounded devil fled howling fearfully.'"

"Theodore of Appaldia, num. 171, without expressing a doubt about it, selects the same account from Gerard's collection; and although the spot where it took place is not specified, still the Dominican writers generally state, that it occurred in St. Sabine's Church at Rome."

"Accordingly, Malvenda, in his Annals of the year 1218, c. 35, seasonably advises us, 'Pompeius Ugonius, in his book concerning the Stations of the City, in his first station tells us, that the marble pavement was split and shattered into fragments by the blow of the devil's stone, and remained visible to all, and retained the evidence of the miracle till 1586. But the middle wall of the church having been thrown down that year, as we have related above, and the pavement having been repaired by order

illustrandam curabat, mercenarii operæ nihil minus curantes, marmor illud fractum amoverunt, veteremque illam miraculi memoriam dissiparunt.”—§ 567.

“Deinde laudatus Pompeius, fol. 15, suggerit Italice posteriorem memorati saxi notitiam, quam Malvenda in *Analibus* loco proxime citato sic fere Latinam reddit: ‘Nunc saxum ipsum, quod dæmon in sanctum Dominicum jecit, in medio ecclesiæ supra columnellam bicubitalem positum revinctumque catenâ ferreâ, ne quis auferat, visitur, quod nos sæpe conspeximus. Est nigri coloris, rotundum, et, ut remur, ponderis quinquaginta librarum existimamus esse ex vetustis Romanorum ponderibus; nam multos hujus usus consimiles lapides Romæ vidimus.’”  
—§ 568.

“*Bollandi Acta Sanctorum*, Augusti, tom. i. De S. Dominico confessore, die quartâ Augusti.”

“Adest igitur dies celebris ut translatio eximii doctoris celebretur, &c. accedit pia episcoporum devotio, accedunt et alii . . . . . Ablato siquidem lapide, cœpit odor quidam mirificus ex foramine exhalare, cujus fragrantia adstantes attoniti mirabantur, quid esset. Removeri jubent capsæ tabulam; et ecce apotheca unguentorum, paradus aromatum, hortus rosarum, campus liliorum et violarum, ac omnium florum suavitas vieta perhibetur. Bononia quondam quod plaustra ingredientia tetrum odorem fundant adveniente rota foetore perfunditur; dum gloriosi Domini sepulchrum panditur, odore omnium aromatum sua-

of Pope Xistus, the careless mercenary workmen removed the broken marble, and thus destroyed the ancient record of the miracle.”

“Afterwards the illustrious Pompeius gives in Italian the latest notice of the memorable stone, which Malvenda, in the last cited place, thus translates into Latin: ‘Now is seen the very stone which the devil threw at Dominic, placed above a column two cubits high in the midst of the church, and fastened with an iron chain to prevent its removal, which we have often seen. It is of a black colour, round, and as we calculate, about fifty pounds weight, according to the old Roman measure; for we have seen many similar stones at Rome.’”

“Therefore, forasmuch as the day has come for celebrating the departure of the excellent doctor, &c., the bishops and others came . . . . On removing the stone, a wonderful odour was emitted from the entrance, the fragrance of which excited the wonder and admiration of the bystanders, as to what it was. They ordered the top of the coffin to be removed, and lo! an apothecary’s shop of ointments, a paradise of aromatics, a garden of roses, a field of lilies and violets, and the sweetness of every flower, is emitted and excelled. Once Boulogne was inundated with a bad smell, owing to the arrival of wagons which gave it out; but while



vitate vincente, purificata exhilaratur. Stupent qui aderant et stupore perterriti cadunt. Hinc ruunt dulces flatus, miscentur et gaudia; timor et spes in campo animæ consurgunt, moventque bella mirifica, mirifici odoris suavitatem sentientes. Sensimus et nos hujus odoris dulcedinem, et quæ vidimus et sensimus, hæc testamur; nunquam enim, licet diutius juxta corpus eloquii portitoris sancti Dominici' studiose steterimus, poteramus tanto dulcore satiari. Dulcor ille fastidium expellebat, devotionem ingerebat, miracula suscitabat. Si manu, si cingulo, si aliqua re tangebatur corpus, per tempus prolixum odor ille permanebat. Delatum est corpus ad monumentum marmoreum, cum propriis aromatibus ibidem recondendum. Spirabat odor mirificus ex corpore sancto, ostendens cunctis dilucide, quam bonus Christi odor hic esset."

the grave of the glorious Dominick was opened, the odour of all his aromatics gained the upper hand by their sweetness. Those that are present are astonished, and fall to the ground. From this place sweet gales proceed, and pleasures are communicated; hope and fear of soul arise in this field, and extraordinary contests of feeling are excited in those who are sensible of the sweetness of the wonderful odour. And these things which we testify, we saw and were sensible of. . . . The sweetness itself cast out pride, produced devotion, provoked marvels. If the body were touched with the hand, with the girdle, or with any other thing, such thing retained the odour for some time. The body was conveyed to a marble monument, with proper spices. A wonderful odour arose from the sacred body, showing evidently in every way that he was the good odour of Christ."

Now, I ask, are these signs and wonders, so solemnly and so authentically given, from the same mint as the miracles of Jesus? Are they, in any sense Dr. Newman may attach to the word, credible? Is not the narrative alone disproof of their truth—demonstration of imposture, not inspiration—of lying wonders, not holy miracles? We might expect them as antecedently credible respecting the "man of sin," but in no respect credible as credentials or acts of the Son of God. Yet, they are accepted by the Church of Rome as elements of her resolution to canonize the workers of them. What a saint was the ruthless savage Dominick, inciting the foundation of the Inquisition! What a saint was Gregory VII., an ambitious priest attempting at any cost to subject Europe to the See of Rome! What a saint was Thomas à Becket, a rebel to his king, and a traitor to his



country! What a saint was Pius V., who burned more heretics than most of his predecessors, excommunicated Queen Elizabeth, and incited her subjects to rebellion! Some of those saints whose miracles I have quoted, were fanatics, some were fools, and others, I fear, were knaves. Their so-called miracles are lying legends, not miracles to be received as the works of the omnipotence of God.

The next story I quote is one respecting St. Laurentius, taken from "*Historiæ Ecclesiasticæ gentis Anglorum, lib. v., a venerabili Bedâ presbytero scriptæ, &c. Cantabrigiæ, 1644.*"

"Cum vero Laurentius, Mellitum Justumque secuturus, ac Britanniam esset relicturus, jussit ipsa sibi nocte in Ecclesiâ beatorum Apostolorum Petri et Pauli, de quâ frequenter jam diximus, stratum parari: in quo cum post multas preces ac lacrymas ad Deum pro statu Ecclesiæ fusas, ad quiescendum membra posuisset, atque obdormisset, apparuit ei beatissimus Apostolorum princeps, et multo illum tempore secretæ noctis flagellis acrioribus afficiens, sciscitabatur Apostolicâ districtione, quare gregem, quem sibi ipse crediderat, relinqueret, vel cui oves Christi in medio luporum positas fugiens ipse demitteret?"

"When Laurentius, being about to follow Mellitum and Justus, was going to leave Britain, he ordered a bed to be prepared for him in the Church of the blessed Apostles Peter and Paul, of which we have already spoken. In which, after pouring out many prayers and tears before God for the state of the Church, when he had composed himself to rest and fallen asleep, the most blessed Peter, Prince of the Apostles, appeared to him, and scourged him with sharp whips frequently in the secret night, and asked him with apostolic severity, why he left the flock committed to him, or why, abandoning the sheep of Christ amidst wolves, he should himself run away."

In other words, this credible miracle is the record that the Apostle Peter came down to a saint in the midst of the night, seized a whip, and scourged him so severely, that the bruises were visible the next day.

"An mei, inquit, oblitus es exempli qui pro parvulis Christi, quos mihi in indicium suæ dilectionis commendaverat, vincula, verbera, carceres, afflictiones, ipsam postremo mortem autem crucis, ab infidelibus et inimicis Christi, ipse cum

"Are you not forgetful, said he, of my example, who for Christ's tender lambs, which he commended to me in token of his love, endured patiently bonds, stripes, imprisonments, afflictions, and lastly even death itself; but the cross to which

Christo coronandus pertuli? His beati Petri flagellis simul et exhortationibus animatus famulus Christi Laurentius mox mane facto venit ad regem, et relicto vestimento, quantis esset verberibus laceratus ostendit. Qui multum miratus et inquires, quis tanto viro tales ausus esset plagas infligere, ut audiuit quia causa suæ salutis Episcopus ab apostolo Christi tanta esset tormenta plagasque perpressus, extimuit multum, atque anathematizato omni idololatriæ cultu, abdicato connubio non legitimo, suscepit fidem Christi, et baptizatus ecclesiæ rebus quantum valui in omnibus consulere ac favere curavit."

I was nailed by infidels and enemies of Christ, was to me only the preparation to my being crowned with Christ? The servant of God, stirred up by these exhortations and scourgings, went to the king in the morning, and taking off his shirt showed him with what heavy scourgings he had been torn. The astonished king demanded who had dared to administer such stripes on so great a man; but as soon as he learned that it was for his salvation that the Bishop was so beaten and scourged by the Apostle of Christ, he was afraid, and abandoning all idolatry, and giving up an improper connubial relationship, he embraced the faith of Christ, and being baptized, made himself useful in the things of the church, and always took care to study its welfare, and to befriend it."

And this miracle of the Apostle Peter coming down in the night, and exercising a whip upon the shoulders of a saint, is thought by Dr. Newman to be as credible as the miracles of the New Testament!

The next miracles I quote are those of St. Teresias, who died owing to the intolerable fire of divine love which consumed her.

The Bull of Canonization of Teresias, who died A. D. 1580, and was canonized in the year 1620 by Gregory XV., I take from the "Bullarium Magnum Romanum." "Gregorius Episcopus, servus servorum Dei, &c. Omnipotens, sermo Dei, &c."

"Aliquando etiam Angelum vidit ignito jaculo sibi præcordia transverberantem, ex quibus cœlestibus donis divini amoris flammâ in ejus corde adeo exæstuebat, ut maxime arduum votum a Deo edocta

"Sometimes, also, she saw an angel piercing her entrails with a burning dart, from which divine gifts she so burned with the flame of divine love, that she emitted the most arduous vow to do always whatever she

emisericit, efficiendi semper quicquid perfectius esse et ad maiorem Dei gloriam pertinere intelligeret. Quinetiam post mortem cuidam moniali per visum manifestavit, se non vi morbi, sed ex intolerabili divini amoris incendio vita excessisse."

might understand to be more perfect, and to the greater glory of God. Also after her death she revealed in a vision, to a certain monk, that she died not by the violence of disease, but by the insufferable burning of divine love."

St. Maria Magdalena de Pazzi bathed her hands and arms in cold water, and drank most copiously of it under the influence of divine love to cool the *Ætna* within her, as will appear from her Bull of Canonization. "Bullarium Magnum Romanum." She died A.D. 1607, and was canonized by Clement X., A. D. 1670.

"Præterea cum æterno Patre eodem anno admirandum habuit colloquium de modo adorandi animam antesumptionem sanctissimæ Eucharistiæ; atque his profusæ in se divinitatis muneribus ad illud amoris incendium evasit, ut interdum exclamaret, 'O amor, te amplius ferre non possum. Amor in te revertere; tanti amoris incapax ego sum.' Exinde ad gelidum fontem vel ad putei crepidinem manus et brachia undis mergebat, easdem potabat avidissime, marium copiosâ aspergine pectoris *Ætnam* refrigerabat."

"Moreover, she had with the eternal Father in the same year a valuable discourse as to the manner of preparing the soul before partaking of the most holy Eucharist; and from these gifts of a profuse divinity in herself, she rose to that heat of love that she exclaimed, 'O love, I cannot bear it longer. O love, retire into thyself, I am not capable of so great love.' Then she went to a fountain or well, and dipt her arms and hands in water, and drank most greedily, and cooled the *Ætna* of her soul with copious ablutions."

Conceive now a person having such love in the heart, that, love within being capable of being cooled by water applied without, she is obliged to bathe in cold water, and drink copiously of it, in order to cool that love; and yet this is one of Dr. Newman's saints and miracle-workers.

"Continuavit etiam suavissimi odoris ex singulis membris, sed præcipue et acutius ex stomacho, fragrantia tam mira suaveolentia, ut ei nec liquorum, nec florum, aut aromatum

"There continued also the fragrance of the sweetest scent from all her limbs; but most perceptibly and acutely from her stomach such a sweetness of scent, that neither the odours

odores comparari queant; adeo ut plurimum medicorum assertionem et testimonio constet, non nisi divinitus prodire ex illo virgineo corpore talem fragrantiam, quæ adhuc longe suavius emanavit cum anno Domini millesimo sexcentesimo sexagesimo tertio pro solemni canonizatione exaratus fuit processus."—*Ibid.*

of liqueurs, nor flowers, nor aromatics could be compared to it; so much so, that it is evident, from the assertion and testimony of medical men, that such an odour could not emanate from her virgin body, unless by divine power, which only the more sweetly issued in 1663, when the process for her solemn canonization was begun."

This scent thus lasted fifty-six years.

Lewis of Claremont, who had lost his sense of smelling from the time he was sixteen years old, recovered it through the sweet odour which emanated from the corpse of St. Raymond of Pennafort, as will appear from the following extract from the "*Bullarium Magnum Romanum*." This saint died A.D. 1275. He was canonized by Clement VIII. A.D. 1601.

"Clemens Episcopus, servus servorum Dei, &c. Romana Catholica Ecclesia, &c.

"Clement Bishop, servant of the servants of God, &c.

"Anno itidem millesimo quingentesimo nonagesimo sexto, cum iudices constituti ad explorandas beati hujus viri reliquias, arcam ubi erant reconditæ aperuissent, tantus illico odor ex ejus corpore, qui vivens in odorem suavitatis Deo se consecraverat, exhalavit, ut multi qui eo confluerant, nihil eo percipi posse jucundius affirmarent; quinimo egregius vir Ludovicus de Claremont ex gravi morbo sensu odoratus a sexdecim annis orbatus, cum in eâ hominum multitudine videndi desiderio incitatus, propius accessisset, eum etiam odorem suavissimum sensit; quo repente ita recreatus est, ut lacrymas præ gaudio continere, nec ullam vocem emittere ullo modo posset; verum tacitus apud se cogitans dubitabat, cum istius solummodo

"Likewise in the year 1659, when the judges who were appointed to examine the remains of this blessed man, opened the tomb where they were buried, immediately so great an odour was exhaled from the body of him, who whilst living had consecrated himself as a sweet savour unto God, that many who flocked to the place declared that nothing sweeter could be conceived; and, what is more, when that eminent man, Lewis of Claremont, who had been deprived by a severe disease of his sense of smell from the age of sixteen, attracted by curiosity, approached the place with the multitude, he also smelt the delightful odour; by which he was so suddenly cured, that he shed tears of joy, and was unable to speak; but wondered in silent



odoris olfactum recuperasset, an etiam rerum aliarum. Sed domum reversus, ubi se varios odores percipere animadvertit, miraculum subito evulgavit."

thought whether he had only recovered his sense of smell as far as this odour was concerned, or whether it was completely restored to him. But on returning to his home, and discovering that he could perceive various odours, he immediately proclaimed the miracle."

This scent lasted, therefore, three hundred and twenty-one years. Another of those "lying wonders" that Dr. Newman considers to be antecedently credible.

Cardinal Wiseman—[Some one in the body of the Town Hall here objected to the title "Cardinal," upon which Dr. Cumming said :] A cardinal is a temporal officer of the Church of Rome. He may be a layman, he is not necessarily a priest. Dr. Wiseman is not Archbishop of Westminster. I say, the Pope can make him an archbishop, but only the Queen of England can constitute him Archbishop of Westminster, which has been refused. But I do not think I commit myself in the least when I call him a cardinal, because he is an officer of the Pope, known by that name. Whether a cardinal ought to be here or not, is quite another thing. But, if it will be more consonant with the feelings of the evidently right-minded gentleman who has just interrupted me, I will call him "Dr. Wiseman."

Dr. Wiseman has edited a book called "Lives of St. Alphonsus Liguori, St. Francis de Girolamo, St. John Joseph of the Cross, St. Pacificus of San Severino, and St. Veronica Giuliani, whose canonization took place on Trinity Sunday, May 26th, 1839."

In the life of St. Joseph of the Cross, he gives us the furniture of his cell, (p. 144,)—"A rough seat and a table, a bed, consisting of two narrow planks, with two sheep-skins and a wretched woollen coverlet, a stool to rest his wounded legs upon; these, with his Breviary, formed the whole furniture of his cell." There is no mention, you see, of that book which you would have thought would certainly have been in a minister's cell, known by the name of the Bible. "In reward for



his virginal purity, which he preserved unspotted from his baptism, as his confessor afterwards attested, God caused his person," says Dr. Wiseman, "in spite of his age, infirmities, and constant sores, to diffuse a sweet and delicious perfume." Again, he says this saint had the "custom of frequently kissing the hands of priests." And here is a very remarkable instance of his want of sincerity,—“Not unfrequently he desired those whom he restored to health, to take some certain medicine, that the cure might be attributed to a mere natural remedy.” In other words, he concealed his miracles by lies. He was so modest, that he lied rather than expose himself to praise. If it was a miracle, he should have said so; if it was not a miracle, he should have admitted it; but to have it here recorded as a miracle, and the saint, knowing it was a miracle, out of humility desiring the recipient to say the cure resulted from medicine, is to invest the saint with the faculty of telling lies as well as the power of doing miracles.

Next he describes St. Veronica Giuliani,—and really I am surprised that Dr. Wiseman ever could have committed himself to his almost blasphemous descriptions of what she was. At p. 247, he tells us, “God recompensed her readiness to drink the chalice of sufferings, by making her a partaker of the torments of his passion. On the 4th of April, 1649, as near as can be ascertained, he appeared to her, and presented her with his crown of thorns. In obedience to her confessor, she thus describes her vision: ‘On the 4th of April, whilst I was in prayer during the night, I fell into a reverie, and in it had an intellectual vision, wherein our Lord appeared to me, with a large crown of thorns upon his head. Immediately I cried out, “My Spouse, give me a part of these thorns; I deserve them, not thou, my Sovereign Good.” I heard him reply, “I am now come to crown thee, my beloved;” and then he took the crown off his head, and placed it upon mine. The pain I suffered, at that instant, was so excessive, that I have never, as far as I can understand, suffered anything like it. It is true, that at that time it was made known to me, that this crowning was a manifest sign that I was

to be espoused to the Lord; and that, for this reason, he wished me to share in all his torments, so that I might be called the spouse of God crucified, and therefore I also was to be crucified with my divine spouse.” This is Dr. Wiseman’s record of what she said, and he gives it as a model of what you are to imitate, instead of the saints in the New Testament, who are to be followed as they followed Christ. She proceeds, as stated by Dr. Wiseman, to say, “Every thorn that I felt in my head was a fresh invitation to me. On the same day, I was promised all the renewals of this crowning. But it seemed to me that such suffering was a great joy to me; I felt as if I should die, if I had not some torment to undergo.”

In another part of this volume, (p. 251,) Dr. Wiseman records her sayings as follows:—“‘While I was one morning at mass, suddenly an *application* came upon me. During the course of it, I felt certain touches in my heart, which excited me to a strong desire of uniting myself wholly to God. On a sudden it seems to me that God took me out of my senses, and, by communication, gave me to know, *ab intra*, that he wished to be espoused to me. This news made my heart leap anew, and I felt it burning within me. With this excitement was displayed to me all that I was to do, in order to make due preparation for it; and in this interval I received light to know that all this preparation was to be of pure suffering.’ She protests,” says Dr. Wiseman, “that after this vision, the simple words, ‘My Divine Jesus, spouse of my soul,’ filled her heart with indescribable joy, and that she went on repeating them, like a rosary, the same number of times that the angelical salutation is therein repeated. She adds,” says Dr. Wiseman, “that, in inviting her to His marriage, Jesus frequently appeared in the form of a beautiful infant; and on the Feast of the Circumcision, 1694, intimated to her that her preparation for it was to be by all kinds of sufferings. During the month of March, she was troubled with great desolation and spiritual dryness. But on the twenty-seventh of that month, our Lord comforted her

by showing her with what delight He looked upon a beautiful jewel, fixed in the wound of His sacred side ; and telling her that it had been formed of all the sufferings she had undergone for His sake. She offered herself," says Dr. Wiseman, "anew to be crucified with Him, and He seemed to stoop down and embrace her soul, giving it a kiss of love. 'When we return to ourselves,' she concludes, 'after these communications, we understand, in the most lively manner, the value of suffering, and the treasure which lies concealed amid contempt, disgrace, and humiliations. These are the lessons to be learned in this school of divine love.' Two days previous," says Dr. Wiseman, "on the Feast of the Annunciation, our blessed Lady was pleased to prepare her for her espousals. This was by an intellectual vision, as she calls such in her writings, wherein she beheld the great Queen of Angels upon a magnificent throne, accompanied by St. Catharine of Sienna, and St. Rose of Lima," of whom I have given you some specimens. "To their prayer, that she would consent to the espousal of her servant with her divine Son, our Lady sweetly replied, that they should be brought about. Veronica," says Dr. Wiseman, "saw in her hands a beautiful ring, intended, she was told, for her. 'And then, turning to these saints,' she adds, 'it seemed to me that our Lady told me that I must imitate them in the most heroic virtues, especially in humility, charity, and knowledge of myself. As she said this, it seemed to me that she communicated these virtues to me *ab intra*, and the precious treasure that lies hid in them. . . . . From that day till now, I have been, as it were, out of myself, and I have ever had this intimate presence of God.' During Lent," says Dr. Wiseman, "she practised the most cruel mortifications and austerities ; and on Holy Saturday—which in that year fell upon the tenth of April—our Lord appeared to her ; and showing her the nuptial ring, invited her to His marriage on the following day. As a proof of the reality of these supernatural visions, let the reader," says Dr. Wiseman, "observe their effects. 'Here it was again made known to me,' she writes, 'that

for this purpose a complete renewal of my soul was required. It seemed to me that our Lord gave me a new rule of living with greater austerity ; of greater silence ; of working with greater fervour and love ; of doing all things with purity of intention, and in His honour of refusing to gratify any natural inclination, and embracing quite the opposite ; of flying human praises, and loving contempt and mortification ; of being in all things a lover of the cross, and to hold it in my hand as a strong shield of defence ; of being crucified in everything, and of labouring to attain all that is of the highest perfection.' During the night," says Dr. Wiseman, "she had three visions ; in the first of which Jesus seemed to enter her heart, and to cast out of it what the saint, in her humility, calls 'earthly things, begrimed with self-love, and disgusting to the smell,—such as human respects, and all imperfections that could impede my advancement.' In the two following visions," says Dr. Wiseman, "He seemed to adorn her soul with rich furniture, which He told her were His own divine merits, given to her as her dowry. When the time of communion arrived, she felt herself more than ever inflamed with heavenly love. As she approached the altar, she heard the angels singing in sweetest melody, *Veni Sponsa Christi* ; then, being rapt out of her senses, she beheld two magnificent thrones ; that on the right hand, of gold, decorated with the most splendid jewels, whereupon was seated our blessed Lord, with his wounds shining brighter than the sun ; the other formed of alabaster of purest whiteness, and brilliant with gems, and thereupon was seated our blessed Lady, in a white mantle of surpassing richness, who besought her Son to hasten His marriage. Innumerable were the multitudes of the heavenly court, in the midst whereof were the holy virgins, St. Catharine and St. Rose, the former of whom intimated to Veronica what she was to do in that most august solemnity. They conducted her slowly to the thrones, and at the foot thereof put upon her, over her religious habit, various robes, each surpassing the other in splendour. As she approached the throne of Christ,



whose garments she knows not, she says, how to describe, she beheld in each of His wounds a beautiful gem, but from that in his side, which was open, rays more bright than the sun darted on every side. In it she seemed to perceive the nuptial ring. When He raised up His hand to bless her, He entoned the words, *Veni Sponsa Christi*; and our Lady with the whole court, taking them up, continued, *Accipe coronam, quam tibi Dominus præparavit in æternum*. St. Catharine then took off her rich attire, leaving only her religious habit, to show, the saint intimates, its value in the eyes of God, being allowed to appear in that glorious assembly. After remaining in this dress for a short time, our Lord made a sign to His blessed mother to clothe her with the nuptial garment. It was a magnificent mantle, covered with gems, and appeared of different colours. Our Lady gave it to St. Catharine, who put it upon Veronica, and placed her between the two thrones. Then, feeling herself more than ever pierced with love, she saw our Lord take the ring out of His side, and give it to the mother. ‘This ring,’ she writes, ‘shone with splendour. It appeared to me to be made of gold, but all wrought in enamel, which formed in the stone the name of the good Jesus. . . . From time to time I gave looks of love towards my Lord, and seemed to address Him, urging Him to come to the espousals.’ The heavenly queen,” says Dr. Wiseman, “commanded her to stretch out her hand to St. Catharine, which Jesus took, ‘and at that moment,’ she writes, ‘I felt myself united more closely than ever with Him. Together with Mary ever blessed, He placed the ring upon my finger, and then blessed it.’ In that instant,” says Dr. Wiseman, “heaven again resounded with the songs of the angelic choir, after which her Divine Spouse gave her new rules of perfection, which were, she tells us, to remain wholly dead to her own will, and to live as if there were nothing else in the world but himself and her own soul; that she should increase her fasting and be more rigorous in her mortifications, and crucified in everything. During this he told her he would be entirely hers. Thus ended,” continues Dr. Wiseman,



“this mystic ceremony of her espousals; all of which she saw, she informs us, with the eyes of the soul, not of the body. She adds, that nearly at every communion, the same marriage was renewed; and that the ring remained upon her finger, and on communion-days seemed to be pressed tighter round it. It was seen also by the nuns several times; and sister Mary Spaciani attests that she saw it once, during her noviciate, distinctly with her own eyes. ‘It was like a circle all round the ring-finger,’ to use her own words, ‘at the very spot on which the ring is usually worn. Above, it was like a raised gem, of about the size of a pea, of a vermilion colour . . . . When I addressed her, on such occasions, she never gave me an answer to the point; but the most wonderful circumstance is, that when I looked at her hand, a few hours afterwards, the mark was gone, and the gem, in like manner, had disappeared: and then she answered every question I put to her correctly.’ In the processes,” says Dr. Wiseman, “two other rings are mentioned as having been given to her at the espousals, and the renewals of them,—*the ring of love, and the ring of the cross*. She received likewise another when they were renewed on Easter Day, 1697, which was enriched, according to her own account, with three gems, on one of which were engraven two hearts, joined so as to appear but one; on the other, the figure of the cross; on the third, the instruments of the Passion. The first of them, Jesus told her, indicated the union of his heart with hers; the second, his dowry of union with her soul; and the third, the remembrance she was to have of his sufferings.”

Again, I will give you another extract (p. 261):—“On Christmas eve, she made an incision upon her heart in the form of a cross with a pen-knife. With the blood, which issued from it, she wrote a fervent protestation of love, and a dedication of her will to her infant Saviour. Four other writings, of the same kind, made during the course of that and the following year, (1697,) all breathe the same feelings of consecration of her will to Jesus, and especially of ardent charity and zeal for the salvation of her neighbours, whose mediatrix she had promised to be. In one of

them, she writes, ' I intend at this moment to confirm all the protestations which I have made with my own blood, and anew I make myself the mediatrix between you and sinners. Lo ! I am ready to give my life and blood for the conversion of sinners, and the confirmation of the Holy Faith. O my God ! with your heart, with your love, I make this invitation. O souls redeemed with the blood of Jesus, I speak to you ; O sinners, come all to the heart of Jesus, to the fountain, to the boundless sea of his love. Come, all of you, men and women, come all, leave sin ; come to Jesus ! ' Her loving spouse," continues Dr. Wiseman, " rewarded her constancy and love, by the wound which he made in her heart, on the feast of his blessed nativity in that year (1696). ' I seemed to see,' she writes, ' in the hand of the Holy Infant, a rod of gold, at the point of which was, as it were, a flame of fire, and at the foot, a small piece of iron, like a little lance ; and he placed this rod against his own heart, and the point of the lance in my heart, and it seemed that I felt my heart pierced through and through. In an instant, I saw nothing in his hand ; but full of grace and beauty He invited me to love him, and by way of communication, he made me understand that he had bound me to himself by a closer tie. I understood many things, but at present I do not remember them distinctly, and therefore I do not write them.' Through modesty," says Dr. Wiseman, " she abstained from looking at the wound, but she put a linen cloth upon it, which was immediately covered with blood. Her confessor ordered her to examine it, and she found it open, and observed that it was large enough to admit the blade of a good sized knife. It was also examined by several of her companions, and confessors, as it is attested in the processes. On Good Friday, the 5th of April, 1697, she received those rich pledges of love, which were vouchsafed to the seraphic St. Francis," of whom I shall give you an account presently, " St. Catharine, and other saints ; for Our Lord, after having previously foretold these graces, and after displaying his mercies in other ways to her, was pleased to imprint upon her hands and feet the stigmata or

wounds of his most sacred passion. These wounds were afterwards renewed upon several other occasions, and their reality was made known to many persons. For the Tribunal of the Holy Office at Rome, having received information thereof, ordered the bishop of the city to make an inquiry into the truth of the report. He repaired to the gate of the convent with several other ecclesiastics, who severally saw the wounds which her blessed Spouse had made. Those in the hands and feet, as Florida Cœli and other sisters attest, were on the upper side round, and about the size of a farthing, but less on the under side, deep and red when open, and covered with a thin cicatrix or crust, when closed. The wound in the left side, above the left breast, was between four and five fingers in length, and about one finger broad in the middle, growing thinner towards the two extremities, exactly like the wound of a lance." Dr. Wiseman further tells us, (at p. 265,) that "besides the chalice, and thorny crown, and five principal wounds, Jesus imparted to her, as a signal mark of his affection, a participation in all the other sufferings of His passion." Afterwards, (at p. 269,) Dr. Wiseman informs us, "Veronica foretold that twenty-four marks would be found engraven upon her heart; and, by the order of her confessor, she described the exact form and disposition of them, by cutting them out in red and white paper; and, after her death, they were found to correspond in every particular with the account and picture which she had made of them. They were as follows:—a Latin cross with a C in the top of the upright piece; the centre of the transverse an F; in the right point of the transverse a V; and in the left an O. Above the cross was, on one side, a crown of thorns; on the left of which was a banner upon a staff, which passed transversely over the cross, and the flag of the banner was divided into two tongues, on the upper of which was a large I, and on the lower an *m* in running hand. At the top of the banner was a flame, and, lower down, a hammer, a pair of pincers, a lance, and a reed with a sponge represented upon the top. On the right of the cross, beginning from above, was a small

garment, to represent the seamless vest of our Lord, another flame, a chalice, two wounds, a column, three nails, a scourge, and seven swords; with the letters P. P. V. on other parts of the heart. All these marks were exactly described by her upon paper, which being compared with her heart soon after death, were found to agree in every particular. Her confessor attests that the meaning of the above letters and emblems is—the seven swords are the seven dolours of Mary; the banner, the ensign of her victories over the devil, the world, and herself; the two letters, I (J) and m, Jesus and Mary; C, Charity; F, Faith and Fidelity to God; O, Obedience; the two VV, Humility and the Will of God (Umiltà, and Volonta di Dio); PP, Patience and Suffering (Patire); the two flames, the love of God and her neighbour.”

The next miraculous stories I shall refer to are those told concerning blessed St. Francis. This little book which I have in my hand, called “Elogia in S. Patrem Franciscum,” and published at Antwerp in 1646, contains about fifty engravings, representing different miraculous acts in the life of St. Francis. In one, for instance, he is described as a little boy, whom a nobleman recognised as an infant saint, and therefore spread his mantle before him to walk upon. At another time St. Francis kissed a leper, and thus instantly cured him of his leprosy. We have another engraving, representing him kneeling before a crucifix, from which a voice proceeds, directing him *de reparandâ ecclesiâ*, to restore the church. He is then represented as stripping himself of his clothes, and giving them to his father. Then we have a picture representing Christ giving to St. Francis, who is kneeling before him, a book, the footnote being to the following effect: *Orat et accipit a Christo regulam*. The Pope, according to the next engraving, approves of the book which he had received, and St. Francis is represented in the background, supporting with his hands a tottering edifice, that is, the Roman Catholic Church. We then have St. Francis appearing to the brothers of his order in a vision, in a chariot of fire drawn by two horses, the footnote to the engraving



being, *S. Franciscus apparet fratribus in curru igneo*. The next picture shows us St. Francis in his hermitage, kneeling before a wooden cross, with a death's head at his feet, and an angel advancing with a bottle and a loaf, and offering them to him. At the foot of this engraving we are told, *S. Franciscus reficitur ab angelo in eremo*; St. Francis refreshed by an angel in a desert. In another engraving Christ is represented armed with thunderbolts, about to destroy the world, but through the prayers of the Virgin, St. Francis, and St. Dominick, his anger is appeased. The foot note to this engraving, which is very characteristic of the whole Romish system, is as follows:—*B. virgo Christum mundo insensum placat per S. Franciscum et S. Dominicum*. The next engraving shows us St. Francis lying naked in the snow, with some roses in his hand, which he is offering to the devil, who is drawn as a lioness on its hind-legs, in order to vex him; the foot-note being, *S. Franciscus insultat dæmoni proferens in hyeme rosas*. At another time, according to this book, St. Francis preached so eloquently that the beasts of the earth, the birds of the air, and the fishes of the sea came to hear him. The foot-note informs us, *S. Franciscus invitat aves, bestias, et creaturas alias ad laudem Creatoris*; and the engraving represents an owl—the bird of night—listening most attentively and appropriately to a preacher of the night like Francis. Again, there is an elephant, looking most sagacious and devout; and also a little lamb, looking up most intellectually, even more so than the saint, and evidently smitten with admiration at his eloquence; there is also a bear in the company, also a camel, a stag, and a rabbit; and out of some water at the saint's feet two fishes are peering and raising their heads, and apparently swallowing in his words with great avidity. He is then represented being beaten by demons. Next, he is refreshed in his cell by the melody proceeding from an angel's harp. Next, we are shown his central seat in heaven. In another engraving we have St. Francis and St. Clara, represented in a flame of fire, and on the ground there appear to be the remnants of a repast. By the foot-note we are



informed that St. Francis and St. Clara, whilst refreshing themselves, were carried away in ecstasy, and the convent seemed on fire (*S. Franciscus et S. Clara se reficientes in extasin rapiuntur, et conventus ardere visus*). Next, he is represented in the act of restoring a dead child to life, and casting an evil spirit out of a woman. (*Infantem mortuum ad vitam revocat. Energumenum liberat.*) Another engraving represents the saint with the infant Jesus in his arms, the blessed Virgin having just presented him to him—the foot-note being, *Beata Virgo puerum Jesum Francisco offert*. Next, he is represented as receiving a plenary indulgence from Christ through the mediation of the blessed Virgin. Another engraving shows us the saint in the act of receiving the stigmata, or the five wounds of Christ. There is suspended in the air a crucifix, and from the wounds of the image are drawn five lines, each of which impresses a corresponding wound, one on the side, and the other four on the hands and feet respectively of the saint. The foot-note is as follows: *Biennio ante mortem insignitur a Christo stigmatibus sacris*. He is next represented in the act of dying, his soul having been raised to heaven in the form of a star. His dead body is next represented working miraculous cures, and the foot-note informs us, *Innummeris uti in vita, sic post obitum miraculis claret, triginta etiam mortuis resuscitatis*. In the next picture St. Francis is represented pouring blood from his side into a cup, to satisfy the incredulity of Pope Gregory IX., who is seen lying on a bed at the side of the saint, who is standing before a table filling the cup from his side, from which the blood is flowing most copiously. The foot-note tells us, *Gregorio Nono de vulnere lateris dubitanti phiala replere visus est sanguine de latere profluente*. From the next picture it would appear that his dead body stood miraculously erect, and whilst in that position was seen and worshipped by Pope Nicolaus V., the foot-note being to the following effect: *Corpus ejus mortuum viventi simile per tot æva stans in pedes erectum sola divina vi sustentata vidit et veneratus est Nicolaus V. Pon. Max.* In another picture we see St. Francis pulling souls out of purgatory—the foot-note being, *Quot-*

*annis in purgatorium descendens suos ac ordini devotos inde liberat privilegio singulari.* This saint, I may say, seems to be a favourite of Dr. Newman's, for he often refers to him in his book, and says in one place, "St. Francis of Assisi, bareheaded and barefooted, would be hooted" by Protestants. I do not know that we should do that; but, since Dr. Newman says that these are credible miracles, and that he has no difficulty in receiving them, I appeal to the intelligence and common sense of mankind,—and I know I have a response from its deepest depth,—whether these are not the delusions of Satan, the deceptions of fanatics, and not the miracles of the Omnipotent God.

I must now make a few observations upon Dr. Newman's statement as to the True Cross. He says, "I firmly believe that portions of the True Cross are at Rome and elsewhere." The "Tablet" of September 23, 1848, contains the following paragraph:—

*"St. George's Church—Veneration of the Holy Cross.—* On Thursday last, the Feast of the Exaltation of the Holy Cross, the devout worshippers of St. George's were gratified, through the kindness of the Coadjutor Bishop of the District, by the opportunity of paying their veneration to a portion of the True Cross belonging to his Lordship, and by his favour exposed during the morning in front of the screen. A temporary altar was erected under the rood, at which mass was said at eleven. In front of it, raised on a beautiful throne, and surrounded by lights, the precious relic was from an early hour exposed to the veneration of the faithful, and after each of the masses it was given by the several priests to the people to kiss. It was delightful to see with what joy the opportunity was embraced by a crowd of worshippers. After the eleven o'clock mass the relic was borne in procession under a canopy round the church. Many hundred persons assisted at the solemn mass at eleven, and, after the procession, kissed the relic presented by the Rev. Dr. Doyle. The worshippers were chiefly poor, including the children of the schools. To see Dr. Doyle, surrounded by his clergy, in that beautiful church, which, but for his persevering

zeal, might never have been reared, offering the blessed wood of redemption to the homage of the lame, the blind, the ragged, and the little ones of the flock, with lights blazing all around, and the glorious sun shining through the painted windows, was a sight, the like to which has not been seen in London for many a long day." Upon which paragraph, the Rev. Mr. Powell, in a letter to his Roman Catholic parishioners, dated September 26, 1848, and first published in the "Coventry Standard," makes the following useful remarks :—"So early as in the time of Paulinus, in the fifth century, portions of the true Cross had increased to such an extent, that it was necessary to account for their increase by a miracle. 'The cross,' says he, '*possessing a living power in its senseless material substance, from the time of its discovery has continued daily to afford its wood to the almost innumerable cravings of men to possess some portion of it ; and that in such a manner, that it seems not to have sustained any loss ; but, on the contrary, still to remain entire ; while the worshippers, in taking to themselves a part, venerate it as a whole.*' (Epist. ii. to Severus.) If we believe that this miracle is still going on, then there is no wonder in Dr. Doyle's possessing a bit of the true Cross. The wonder rather is, that any faithful Roman Catholic should be without a bit ; for we are expressly told in the Paris Breviary, that *it is permitted that little splinters of this sacred wood may be had, to confer the grace of faith and other blessings.*" I would only suggest that it would be a great confirmation of our belief in the above miracle, supposing we were to put it to the test. No doubt Dr. Doyle's portion of the true Cross possesses the same multiplying power with every other portion. It would, therefore, be no great favour to ask him to cut off a little bit to be kept at the Oratory in Birmingham, and it would be seen that the remainder would grow one day as big as it was before. "It is possible," and I quote from Mr. Powell's excellent letters, "however, that you may be rather sceptical respecting this miracle. In that case you will be the more anxious to ascertain whether the relic exhibited

at St. George's be really a portion of the true Cross or no. If you turn to the Romish Prayer-book (or Breviary) and look to the service for the 3d May, you will there find the whole story about the first discovery of the cross on which Christ suffered. It is said to have been discovered by the Empress Helen, in the year 326. It is there recorded that three crosses were found buried a great depth under ground, and, apart from them all, was also found the title which had been affixed to the cross of Christ. *'There was nothing which could make it appear to which of the three crosses the title of the Lord's cross had been affixed; but a miracle removed all doubt. Macarius, the bishop of Jerusalem, after he had offered up prayers to God, applied each of these crosses to a woman who was afflicted with a severe sickness. The two first had no effect upon her; but as soon as the third was applied, it immediately cured her.'* The story in the Paris Breviary is hardly to be reconciled with this; but still it asserts that there were three crosses found, and that the cross of Christ was distinguished from the other two by its possessing a miraculous power. The discovery was made in the following manner:—*'A dead body was brought and laid on the spot. First, one of the crosses was applied to it, then another; but death spurned at the wood on which the criminals had suffered. Lastly, a resurrection evidenced which was the Lord's cross, for no sooner did the wood of salvation touch the dead body, but immediately death took its flight,—the work of death disappeared,—the body which had been dead arose, and to the terror of those who beheld it, the dead man stood upon his feet, and then, in the presence of all the spectators, being perfectly restored to life, (like Lazarus of old, when liberated from his grave-clothes,) he walked before them all. Thus was the cross discovered, and proved to be the very cross of Christ by such an evidence as well became the occasion, by the evidence of a resurrection.'*"

Now, whichever of these two stories you believe, it is evident that, according to the doctrine of the Roman Church, a miraculous power is inherent in the genuine wood of the true Cross. There is there-



fore, no difficulty in ascertaining whether the bit of wood exposed by Dr. Doyle at St. George's, is a genuine portion of the true Cross, or a counterfeit. If it be genuine, it possesses the power of working miracles; if it be only a counterfeit, of course it has no more power than any other piece of wood. "Had Dr. Doyle's precious relic," continues Mr. Powell, "possessed the healing power which the Roman Church asserts to be the distinguishing characteristic of the genuine wood of the true Cross, he would not have allowed the imposing ceremony of Thursday last to have been deficient in that which would have been its most prevailing attraction. The blind and the lame, who so devoutly paid their homage as they supposed to the blessed wood of redemption, would not have returned from their devotions as blind and lame as when they set out. Try the genuineness of Dr. Doyle's boasted relic by the very test which the Church of Rome proposes as the sure proof of its genuineness; and if by this means you are convinced that it is all a *cheat* and an *imposture*, do be prevailed upon to seek some better guide in the way of salvation. That which has been described is not merely an attempt to play upon your credulity, in a matter of highest concernment; but it is more than this,—it is a device for leading you into the grievous sin of idolatry, by means of a very gross and wicked fraud." I saw myself, in Belgium, a portion of the true Cross. And a Protestant writer, who has looked fully into the subject, says, that as much wood of the true Cross might be collected throughout Romish Christendom, as would build a ship of war. But this would only make the miracle more remarkable, and to Dr. Newman's prepared appetite the more credible.

The next miraculous accounts I refer to are those respecting a medal, the origin of which is thus told in a book published in Paris in 1842, called, "An historical Account of the Origin and Effects of the new Medal struck in honour of the Immaculate Conception of the most holy Virgin, and generally known by the name of the Miraculous Medal, by M \* \* \*, Prêtre de la Congrégation D.L.M. de Saint-Lazare," approved by the late



Archbishop of Paris, and Gregory XVI. ; at p. 26: "In the course of the month of September, in the year 1830, a young novice of the Daughters of Charity saw, during prayer, a tableau representing the holy Virgin, as she is commonly painted under the title of the Immaculate, standing, clothed in a white robe and a blue mantle, with her arms opened and stretched towards the earth. Her hands were covered with diamonds, from which proceeded rays of resplendent light towards the globe, and in great abundance upon a certain point. She heard at the same time a voice saying to her, 'These rays are the symbol of the graces which Mary obtains for men ; and the point of the globe upon which she sheds them most abundantly is France.' Around this tableau she read the following invocation :—'O, Mary ! conceived without sin, pray for us, who have recourse to you.' In a few moments the tableau turned round ; and upon the reverse, she saw the letter M surmounted by a little cross, and beneath, the holy hearts of Jesus and of Mary. After considering this attentively, the novice heard again the same voice say, 'A medal must be struck after this model, and they who shall carry it, and utter with piety that short prayer, shall enjoy the special protection of the mother of God.'" Now, I have one of these blessed medals in my pocket, which I now show, but, except that it has worn a little hole in the lining, it has worked no miracle. This volume contains the account of about three hundred miracles, which have been worked by this medal. I will give you one or two as specimens. At p. 110, we are told, that an anchor of a vessel once became so fixed, that the crew could not, although trying for three hours, move it. Upon this, the apostolical missionary of the congregation of Saint-Lazare, who happened to be on board, bethought himself of a miraculous medal which he had in his possession, and threw it into the sea, and immediately the anchor became loose. Another I give you is the miraculous conversion of a Turk, recorded at p. 258. "One day when M. Calvi was taking a walk with his children, they met a Turk, and conversed on religious matters on their way. Through the medium

of one of his children, who understood French and spoke Arabic fluently, M. Calvi asked the Turk why he did not embrace Christianity. He answered, that his parents being Turks, he was of their religion. In the course of conversation our brother offered him a medal, which he willingly accepted, and left them; but two days after, the good Turk returned, saying, that he wished to be baptized, and that from the moment he received the medal he had felt that he could not be saved in his religion, and that the Catholic religion was alone true. His wife, to whom he spoke of the medal, but who had shown herself indifferent to it, at length asked for one, which she carried, and she too came and wished also to be baptized." All these wonderful conversions and results you see, proceeded from the efficacy of this miraculous medal. In a paragraph in *L'Univers*, we have another miracle ascribed to it. It is headed, "Miraculous escape.—M de B——, who was in the second train at the time the late accident on the Versailles railway occurred, states that he cannot account for his wonderful escape. All he knows is, that, on recovering his senses, he found himself in a vineyard some distance from the road. On his arrival at his own house he immediately prostrated himself before a crucifix. After a minute or two his mother, overpowered with joy on finding him safe and sound, raised him up, when he exclaimed with fervour, 'Oh, mother, it is only through a miracle that I now behold you again!' Saying this, he raised to his lips the miraculous medal, which had been placed near his heart." I ask, are these miracles as credible as the miracles of the New Testament? Are they not instinctively felt by you to be delusions or deceptions, the offspring of fanaticism, ignorance, and folly?

After this narrative of authentic miracles, and after Dr. Newman's implied acceptance of them, I will quote Mr. Butler's extraordinary statement as to the obligation of believing them, contained in his "Book of the Roman Catholic Church, &c." published in 1825, (p. 46.) "But . . . while the Roman Catholics assert that it has pleased Almighty God to work in every age, from

the first preaching of the Gospel to the present time, many and incontestable miracles in favour of his Church and her doctrines, [such, I presume, as those authentic ones I have narrated,] they admit, without qualification, that no miracles, except those which are related in the Old or in the New Testament, are articles of faith, [*i.e.* of vital importance,] that a person may disbelieve every other miracle, [if a miracle, it is a fact, and necessarily believed,] and may even disbelieve the existence of the persons through whose intercession they are related to have been wrought, [whose intercession Dr. Newman every day implores,] without ceasing to be a Roman Catholic. This is equally agreeable to religion and common sense, [how delightful to find a Romanist recognising common sense !] for all miracles which are not recorded in holy writ, depend on human reasoning. Now, human reasoning being always fallible, all miracles depending on it rest on fallible proof, and, consequently, may be untrue. [Why then does Dr. Newman blame our disbelief ?] Hence, the divines of the Roman Catholic Church never impose the belief of particular miracles either upon the body of the faithful, or upon individuals ; they only recommend the belief of them, [recommend belief of frauds, follies, lying legends.] They never recommend the belief of any, the credibility of which does not appear to them to be supported by evidence of the highest nature ; [if true, we believe on evidence, not recommendation ;] and, while they contend that the evidence is of this description, and cannot, therefore, be rationally disbelieved, [see the specimens I have given,] they admit that it is still no more than human [is it not ecclesiastical and papal ?] testimony, and, therefore, liable to error. Dr. Milner [End of Controversy, Letter xxiv.] rejects, in the wholesale, the miracles related in ‘the Golden Legend’ of Jacobus de Voragine, those related in the ‘Speculum’ of Vincentius Belluacensis, and those related in the ‘Saints’ Lives’ of the patrician Metapluas, &c. No Roman Catholic gives credit to those which rest on Suvius, or Moubritius. Dr. Lingard calls Osbert, the biographer of St. Dunstan, and the writer of his life, ‘an inju-

delicious biographer, whose dull credulity collected and embellished every fable.' Dr. Lingard, also, while he asserts that there are many miracles in the Anglo-Saxon times, which it would require no small ingenuity to disprove, and incredulity to discredit, admits that there are also many which must shrink from the frown of criticism, some which may have been the effect of accident or imagination, some that are more calculated to excite the smile than the wonder of the hearers, and some which, on whatever ground they were originally admitted, depend, at present, on the testimony of writers not remarkable for sagacity or discrimination. 'It was their misfortune,' says the same excellent writer, 'that the knowledge of these writers of miracles was not equal to their piety. Of their censors it may sometimes be said, that their piety was not equal to their knowledge.' This exposition of the Roman Catholic doctrine respecting miracles has been often given."

These extracts are worth Dr. Newman's study. They justify Protestant caution, and show how much beyond Butler and Milner the very rev. father has gone. But I must draw to a close. Far would it be from me to say one word disrespectful of Dr. Newman, or even to seem jocose on such a matter as this; but when one reads these miracles, one is astonished that Dr. Newman should seem so bereft of his wonted perception, and heretofore acute powers of mind, as to accept any of them as credible. One saint seems to have been an *Ætna*, a *Vesuvius*, or a burning mountain. Such saints seem to be those who required to have water constantly by them, in order to cool their divine love by hydropathic baths. What combustible personages they must have been! How dangerous must the Oratorians be to contiguous houses if these fathers are as combustible as their predecessors! Is the Oratory in Birmingham insured? what is the premium? If it be not, it may one day ignite or explode, and ruin be the consequence; and if it be, I am sure it must have paid a very high premium. I hope Dr. Newman is not as combustible as his founder was before him. If



we only had a column of such saints, coals would not be required. St. Philip Neri alone would warm all the monks of all the Oratories in England. I do not wonder at the fervent warmth of Dr. Newman's Lectures, delivered to the brothers of the Oratory in the home of his celebrated founder, where I suppose Fahrenheit stands all the winter at  $212^{\circ}$ . And as to perfume, why, some of the saints were perfect Rowlands and Macassars. One saint did perfume all Boulogne; half-a-dozen would perfume London. Then the Commissioners of Sewers would be superseded; then the Board of Health would have only to apply to Dr. Newman. St. Philip Neri, Dr. Newman's founder, was a wonderful genius besides. He could smell out holiness and sin. Now we have heard that the camel has a keen scent of water, and that the foxhound and the bloodhound have an acute smell; but the nose of St. Philip Neri was vastly more susceptible than the snouts of these: he could discern moral qualities by the smell; the pure by their sweet odour, and the impure by their bad odour. All this is stated in the Bull of Canonization, and also in Dr. Newman's Breviary; and I shall be happy to show Dr. Newman the place, in the same way as I ascertained for Dr. Wiseman, in his own Pontifical, what he thought was not then the archiepiscopal oath. The Apostles discerned spirits, but St. Philip's succession is far superior to Apostolical succession: he smelt virtues and vices, right and wrong. If Dr. Newman has the wonderful gift, as well as the mantle of his founder, I again bid the people of Birmingham beware. Dr. Newman will smell you out with infallible precision. What a quick business would it be, were we to let loose an Oratorian father among our parishes and flocks: he could separate the bad fishes from the good at a whiff! What a useful thing would an Oratorian be at a parliamentary election! Why, St. Philip Neri, or any one with St. Philip's virtues, could smell out a Whig or a Tory; and at the next election, if you can only get an Oratorian, he will be able to smell out a pro-Maynoothian and an anti-Maynoothian candidate at once. What a capital detective police officer would an Orato-



rian make ! In St. Francis, again, we have a preacher who preferred beasts and birds and fishes for his congregation. He was the great menagerie-preacher of Christendom. What a treat would he be in the Zoological gardens ! On a late occasion the boa-constrictor in London swallowed his blanket, and the keeper had terrible work to get him to disgorge it ; but if he had applied to Dr. Wiseman for one of his best Franciscan monks, the reptile would have made him a cheerful present of this blanket at one bidding. How composedly would the owl listen to a Franciscan monk—the bird of night feeling perfectly at home beside a missionary of the night ! Some of the saints were small volcanoes, whose only chance of existence was being near plenty of cold water. Others of the saints were positively wags and wits. They were incessantly playing tricks with the devil. One pulls his nose, another spits in his face, another whips a lady, and all of them do the most unsaintly and the most grotesque exploits. We are told to resist the devil ; but then, our weapons are not carnal : but these Romish saints resisted him by striking and kicking him, and spitting in his face, and exhibiting regular pugilistic encounters. Dr. Newman is busy pouring contempt on Protestantism in his lectures to the Oratorians. The true, faithful, and authentic facts, every atom of which I can verify by reference to the page of the documents in which they are stated—these authentic facts, which I have disclosed, show where contempt is deserved, or at least, where pity becomes us ; and that Dr. Newman, who supposed, as appears from the motto on his title-page, that it was the *tempus loquendi*, would have done better if he had regarded it as the *tempus tacendi*.

But there is one miracle which Dr. Newman classifies with Scripture miracles, which he receives as heartily as he receives the doctrine that Jesus Christ is the Saviour of sinners, and that miracle is the miracle of transubstantiation, the great standing miracle of the Church of Rome. Now, I am ready, any day that Dr. Newman will meet me in this Hall, to go into the evidence of that miracle. He complains that we Pro-

testants will not go into proof. We have gone into proof, and are ready to go into proof again : we complain that he will not meet us to submit the proofs. The moment that he does so, we are prepared to meet him, and impartially, honestly, and fairly examine them. The miracle of transubstantiation, for instance, he alleges, is a miracle and article of faith : I allege it is a delusion ; and if he can accept it, as he does, I can prove to him that he must accept a thousand very grotesque things. I met once an eloquent and acute defender of Dr. Newman's church, who discussed that topic with me ; and when I had shown that eloquent and gifted defender of the Church of Rome that the Fathers contradicted each other in the dogmas that they believed, I wanted him to leave the Fathers, and to come with me to the grandfathers—the Apostles and the Evangelists of the New Testament Scriptures. Well, my friend said, that as Dr. Cumming seemed to have a patrophobia, he would come to that book called the Bible, and he turned to me and said, “ Now,”—as he read these words, “ This is my body,”—“ Dr. Cumming, none of your figures of speech, none of your orientalisms, none of your explaining away. I have gone to your own book ; here is the text that proves transubstantiation, ‘ This is my body.’ ”

I turned round to him, and said in reply, “ I also go to the Bible and read, ‘ All flesh is grass.’ Mr. French, none of your figures of speech, none of your orientalisms, none of your explaining away : you have brought me to the Scriptures ; I follow you step by step ; and now, sir, I assert that you are not the distinguished barrister I thought you were, but that if I were to tickle you, like Shakspeare's Jew, you would not laugh—if I were to prick you, you would not wince,—you are a bundle of grass, and I assert that you are so by the very interpretation that you take up to support transubstantiation, for ‘ All flesh is grass.’ ” I said to him, in the next place, “ But show me the passage on which you build so much—where is it ? ” I argued this way :—“ It cannot be a miracle, because the senses do not perceive it. If I take the wafer after the priest

has consecrated it, it tastes like a wafer, and feels like a wafer; and all the senses, at least four of them, testify that it is a wafer, or flour and water." To which he said, "Oh, but the senses are deceived." To which I answered, "In that case, it may be something else, but a miracle it cannot be; for a miracle is something in which the senses are not deceived. In the meantime, will you point out to me the text on which you found the doctrine?" He turned to the passage, and said, "This is my body." I took the book from his hand, and said, "I read it, 'These are the bricks with which Babylon is built.'" He asked what I meant. I replied, "You say, every Sunday your senses are deceived. Your senses may be deceived while you read, 'This is my body;' my senses may inform me rightly when I am reading, 'These are the bricks with which Babylon is built.' If the senses are deceived, one man may see what another man cannot; and if the senses be deceived, who is to judge what are the words before us: I may be right, and you may be wrong; for there is no way of determining which is right, except by a criterion which you say may be deceived, and that upon your own showing."

Another mode by which I endeavoured to demonstrate the difficulty of his position, was by showing him that, on his supposition, we must believe that Jesus held his own body in his hand, and while he sat visibly before the twelve, they held each his whole body in his hand. And how is it possible, too, I would ask, if our blessed Lord's body was in all respects like ours, sin excepted, that a Roman Catholic can believe that on each of a hundred thousand altars, if there be so many, at one moment, there is the whole body of Christ present? And if Dr. Newman believes that next Sunday, should he break the consecrated host into twenty pieces, in each of those twenty pieces will be the whole body of Christ, I ask him, how can this be? He answers, "It is a miracle." It is, I reply, wanting in the very essence of a miracle. It is a monstrosity, not a miracle, and it is in the face of Scripture, which says, that his body, sin excepted, was in all points like ours.

According to transubstantiation, a body may be in several places at one and the same moment. Thus, when the Resurrection comes, Henry, Thomas, Peter, or William, may have his body in two different places whole and entire, perfect and complete. And if William on rising, should be coming from one place, and meet William having risen, and coming from another, how startled would he be; but how easily could he plead the miracle of transubstantiation, to show that a body could be in two or twenty places at once. If I were to assert that Pio Nono was seated in this chair, instead of the nobleman who now occupies it, and you were to say, No; that miracle would be four times more rational than transubstantiation, because when I assert that Pio Nono is in that chair, your eyes alone will tell you that he is not there; but the miracle of transubstantiation contradicts four of the senses,—touch, taste, sight, and smell,—and is therefore four times more irrational and incredible than the assertion that Pio Nono occupies the chair instead of Lord Calthorpe at this moment. But this subject is long, and I do not go into it, but merely state that it is one of the miracles which Dr. Newman does accept.

Dr. Newman talks as if the popular belief in the genuineness of certain relics in the Tower, of narratives about our beloved Queen, of legends about King Alfred, were in all respects parallel with his belief in Romish miracles. In answer to this we state, that we sift the testimony of every historian; we accept facts, while we repudiate mere traditions and legends. But I ask, dare Dr. Newman dispute the actual occurrence and miraculous nature of those facts attested in the processes for canonization, and accepted by the Pope as actual, and on the strength of the occurrence of which canonization followed? Two miracles must take place before beatification, and two before canonization, according to Dr. Wiseman. If these are not miracles, surely all is vitiated,—a sufferer in purgatory, not a saint in glory, may be henceforth invoked by the faithful. Dare Dr. Newman sift, and doubt, and reject those miracles, on the reality and alleged historical



certainly of which canonization proceeded? Dare he ascertain which are equivocal? which doubtful? and which are in no sense to be accepted as miracles, but rejected as pretences? If so, I would ask him, which are settled, which are not?

Now, both Protestants and Romanists agree that the miracles wrought by our Lord and his Apostles abundantly prove that they were teachers sent from God. The mission and character of Christ and the Apostles being thus irrefragably established, and historically and demonstrably evidenced to us, as if done before us, by testimony, it seems unnecessary to interpose again for the same end, and for the same object. The original signature is not effaced; the Divine seal is not destroyed. The less the necessity, and the greater the pretence to miraculous powers, the more reason we have for suspicion; and our reasons for suspicion are increased by the fact, that some of the miracle-workers of the Church of Rome are detected impostors, some have been proved to be fanatics, and lastly, most learned and respectable authorities and divines in the Romish communion admit that many of the miracles accredited by the Church of Rome were simply got up to increase the piety of the faithful. In the next place, those miracles which we have quoted, alleged to have been done by saints now canonized, and not a few by the founder of Dr. Newman's order, St. Philip Neri, under whose shadow and in whose home he delivered his Lectures, are, some so ludicrously grotesque, some so palpably absurd, others so meaningless, pointless and objectless, and others so anile, that not to laugh at, or deplore, and certainly scout them as the proofs of lunacy, or fanaticism, or wild delusion, is to do injustice and discredit to the sublime and solemn miracles of Christianity. There is such a similarity, almost identity, between heathen and Romish miracles,—both about equally authenticated,—that one cannot help thinking that Satan is doing for the Popedom what he did for heathendom, and no more. Pythagoras tamed the Daunian bear; St. Francis, a wolf. Pythagoras whispered intelligibly into a bull's ear; and St. Francis preached to oxen.

Pythagoras's golden thigh has its match at Saragossa. Do images wink, speak, perspire? So the image of Juno Moneta spoke to a soldier at Veii. The Roman emperors, according to Tacitus and Suetonius, did miracles as good as those recorded of the saints of the Church of Rome. Miracles as good, and scarcely so monstrous, are attributed to the Arians in the fourth century, the Novatians, and the Eutychians. Chrysostom, in one passage at least, in defending the true Church, says that she pretends to no miracles, and asserts that miracles had ceased; and, taking this passage as a fair exponent of his views, although others may be quoted which seem to show the reverse, Chrysostom occupied precisely the same position against the Arians and the Donatists that the Archbishop of Canterbury does against the Romanists. Dr. Newman and his saints in this matter look like the successors of such heretics as the Arians and the Donatists, whilst our Protestant ministers look like the successors of Chrysostom and Augustine, who in the passages I refer to did not pretend that the Church had miraculous powers.

In the next place, those are not miracles proceeding from God that authenticate a false doctrine. Jesus has authenticated the Holy Scriptures as God's will and word. Whatever contradicts the Bible cannot be from God, or come with credentials by God. "If we, or an angel from heaven," which assumes a miraculous manifestation, "were to preach to you any other doctrine, let him be anathema." Let us never forget, too, that we are warned to expect men doing wonders, such as could deceive, if possible, the very elect. Let us remember, too, that "lying signs and wonders," not so much false ones as *τέρασι ψεύδους*, "signs or wonders authenticating a lie," are part of the features of the Church of Rome, as given by the Apostle in his portrait of the "man of sin." In the next place, the historians of the Scripture miracles are infallible—confessedly, admittedly so—and Dr. Newman subscribes to this. The historians of Romish miracles are fallible. This Dr. Newman must admit; and the statement by Mr. Butler, a very distinguished defender of the Church of Rome, which I have

already quoted, and which I hope Dr. Newman will study; shows that this is the doctrine of that Church. We do well to hesitate to accept Romish miracles.

Before I conclude, I must give you another specimen of the miracles which Dr. Newman and Dr. Wiseman both expressly believe—the translation of the holy house of Loretto; the evidence of which is a fair specimen of the evidence of most. I have, as Dr. Newman desires, gone into the evidence of it; and the evidence is most triumphantly against its being anything else than a *delusion* or *deception*. I will give you the account which is stated in the tablet on the Chapel of Loretto itself, as translated by Stillingfleet, which is as follows:—“The Church of our blessed Lady of Loretto was a chamber of the house of the Blessed Virgin Mary, mother of our Lord Jesus Christ, which house stood in the country of Judea, in a city of Galilee, whose name was Nazareth; in which chamber the Blessed Virgin Mary was born, and bred up, and afterwards there received the salutation of the Angel Gabriel, and in the same chamber she educated her Son Jesus Christ to the age of twelve years. After the ascension of Christ to heaven, the Virgin Mary remained upon earth with the Apostles and other disciples of Christ, who, seeing many divine mysteries performed in the said chamber, did, by the common consent of them all, decree to make a church of that chamber, to the honour and memory of the Blessed Virgin Mary, which they did, and the Apostles and disciples consecrated that chamber to be a church, and there celebrated divine offices, and St. Luke the Evangelist, with his own hands, made an image to the likeness of the Blessed Virgin, which is there to this day. Afterwards that church was inhabited and honoured with much devotion by the Christian people in those parts in which it stood, as long as the people remained Christian. But after they renounced the Christian faith and embraced Mahometanism, the angels of God took away the said church, and carried it into the parts of Sclavonia, and there placed it by a certain castle called Fiume, where it met not with that honour which the Blessed Virgin desired.

Therefore, the angels came and took it from thence, and carried it clear over the sea into the parts of the territory of Recanati, and there placed it in a wood which belonged to a noble lady who had the command of the city of Recanati, and was owner of the wood, whose name was Loreta, and from her the church took its name of S. Maria de Loreto. In that time, by reason of the great concourse of all people to that wood in which the church remained, abundance of robberies and mischiefs were committed there ; and, therefore, the angels again took up the chapel and carried it to a hill belonging to two brothers, where the angels set it down. Those brothers getting a vast revenue by the resort of pilgrims thither, and the oblations by them made, fell to a great discord. Upon which, the angels came again and took away the chapel from that place, and carried it into the highway ; and there placed it where it is now, with many signs and innumerable gifts and miracles. Then all the people of Recanati went to see the church which stood upon the earth without any foundation : and, being astonished at such a miracle, and fearing lest it should come to ruin, they compassed it about with a good thick wall and a strong foundation, as it is seen at this day ; and yet no one knew from whence that church came into those parts, until, in A. D. 1290, the Blessed Virgin appeared in a dream to a certain man much devoted to her, to whom she revealed the foregoing things, and he presently divulged them to certain honest men of that country ; who immediately resolved to know the truth of these matters, and therefore determined to send sixteen notable good men to Nazareth to find out the truth of them. These carried with them the size of the said church, and there they found exactly the foundations of it and the just measure ; and, to make all sure, they found it written upon a wall that such a church had been there and was gone from thence ; and those persons upon their return certified the truth of all these things ; and from that time it was known that that chapel was the chamber of the Blessed Virgin Mary, and the Christian people showed great devotion towards it : for the



Blessed Virgin there every day doth infinite miracles, as experience shows. There was a certain eremite that was called Brother Paul of the Wood, who dwelt in a small cottage in that wood, and every morning went to divine offices in that chapel, and was a man of a great abstinence and a holy life, who said, that ten years before, or thereabouts, on the day of the Nativity of the Blessed Virgin, being the 8th of September, two hours before day, in a clear air going out of his cottage towards the church, he saw a light descend from heaven upon the church, twelve feet long and six broad, and when it was upon the church it vanished; upon which he said it was the Blessed Virgin, which there appeared on the day of her nativity, and came to see her feast observed; but no man saw her besides this holy man. To confirm the truth and certainty of all these things, two honest men of this village reported them several times to me, Tere-manus, the overseer and governor of the said church: one of them was called Paulus Renaldatii, the other, Francis Prior. The said Paul told me that his grandfather's grandfather saw when the angels carried the said chapel over the sea and placed it in the wood, and that he and other persons oftentimes went to the said chapel. And the said Francis oftentimes said to me, that his grandfather being one hundred and twenty years old, said that he went often to the said church in the wood. Moreover, the said Francis averred that his grandfather's grandfather had a house and dwelt there; and that in his time the chapel was removed by angels from the Hill of the Two Brothers to the highway." Now, Baronius (*Annal.* tom. i. c. 9, n. 1.) accepts this miracle, and refers to Canisius, *Hist. Deiparae*, lib. v. c. 25, for a fuller account of it, and both rest it on the omnipotence of God. Our faith, however, is not what God can do, but what He has said and done, and is recorded to have done. Raynaldus (A.D. 1291, n. 68, 69), Bzovius (*Annal. ad* A.D. 1296, n. 14), Spondanus (A.D. 1291, n. 22.), and Benedictus Gononus (*Chronic. Deip.* A.D. 1298), all refer to Horatius Tursellinus (*Hist. Lauret.* lib. i. c. 6) as the most authentic

historian of the miracle. His story is the same as that of the tablet, only that he states some additional wonders, as that the trees bowed to it as it passed, and that the image of the Saviour, being taken out to be placed in a more conspicuous niche, returned to the chapel of its own accord. No witnesses are produced to attest to having personally seen a chapel sailing through the air, or having seen it pitched upon the ground. Then what is the evidence upon which Drs. Newman and Wiseman rely? Why just this: two plain countrymen give testimony, not that they saw it moving through the air, but one that his grandfather saw it, and the other that his great-great-grandfather saw it. Tursellinus says that they swore to it; but still, it is upon the strength of these two testimonies that this miracle of the translation of the ancient habitation of the Blessed Virgin is believed. Now, supposing that we take it that the great-great-grandfather, not upon his own testimony, but upon that of his great-great-grandson, did see something in the air while he was cutting wood, let us ask, Was this great-great-grandfather sure that this something was the chapel of Loretto? Did he see angels carrying it? or are angels visible? How did he know they were angels, not having seen such before? Was he quite sure that what he saw was not a ship with all its sails set, on the Adriatic? Did such a phenomenon excite so little attention, that only two men are found, who testify, not that they saw it, but the one that his grandfather, and the other that his great-great-grandfather saw it a hundred years ago? And besides this, St. Vincentius Ferrerius, who lived after A.D. 1440, says (*Serm. de Assump. B. V.*), that the chamber of our Lady was still in Nazareth. St. Antonin of Florence, who lived some time after this alleged miraculous translation, writing on miracles, is silent about it. Blondus, in 1450, says (*Italia illustr. in Piceno*, p. 339) there was a chapel of our Lady at Loretto, but nothing of the miraculous translation. And how remarkable, too, that this house should have escaped being destroyed, when the ploughshares of Titus and Vespasian tore up all the foundations of

ancient Jerusalem. It may be asked also, How was it that this house did not suffer decay during 1300 years? And how could it be removed to Italy, and yet, as the Greeks testify, be still at Nazareth? Tursellinus (*Hist. Lauret.* lib. ii. c. 18) gives a miracle in proof of this prior miracle, which would certainly be, in Dr. Newman's mind, a very conclusive evidence :—"A priest of Dalmatia, being devoted to the blessed Virgin of Loretto, was taken prisoner by the Turks, who would have forced him to renounce his religion, which he would not do, but still called upon Christ and Mary; they being enraged, asked what he meant by using those names so often; he told them that these clave to his very heart; on which they threatened they would pull out his heart and lungs if he did not curse Jesus and Mary. On their resolving to do so, the poor priest made a vow to the blessed Virgin of Loretto, that if he lived, he would go there on a pilgrimage. They then cut open his breast, and pulled out his heart and lungs, and gave them into his hand, and bade him go to the Lady of Loretto. The priest set out, carrying his heart and lungs in his hand, and arrived safe at Loretto, and to our Lady's servants there he showed his breast, and his entrails taken out." Now, if one asks, How can one breathe without lungs? the answer is, It is a miracle. If you ask, How can the blood circulate without the heart? the answer again is, It is a miracle. If you ask questions about the miraculous translation of the house of Loretto, the answer still is, A miracle! a miracle! In short, the Church of Rome draws on the omnipotence of God for sanctions to the impostures of her priesthood. There is no evidence of any of these miracles that it is worthy of sanity to receive. We go into proof of Dr. Newman's miracles, and we find his proofs are no proofs, his witnesses mere traditionists, and the facts attested the fantastic tricks of jugglers. The result of the whole matter is, that they are not miracles, but the tricks of impostors, or the delusions of fanatics. I leave you to decide between the two.

In conclusion, I would say, the Scripture miracles

must be true. They are beyond doubt or dispute among Protestants or Romanists. These legendary miracles may be false—some have been proved to be so, and all are performed in favour of false doctrines, in reference to which, I repeat, that if the greatest miracle were actually done in favour of such doctrine, I would not accept the miracle or the doctrine. The Bible is closed; its testimony is clear; I am sure that if God has wrought a miracle to authenticate a truth there, he never will work a miracle to authenticate a lie that directly contradicts it. Therefore, miracles worked in defence of Romanism, if wrought by God, would be Omnipotence attesting that which would be opposite to what Omnipotence attested before—it would be literally God contradicting himself—it would be, in short, the reversal of that beautiful and precious announcement, “God cannot lie.” I am satisfied, therefore, not only on this ground, but from the evidence,—satisfied from the very perusal of the miracles ascribed to the saints of Rome, that they are delusions; and therefore, I repudiate them all. We honour the Scriptures, we honour God, we vindicate Christianity from the assaults of infidels, when we deplore some of these pretended miracles as the offspring of ignorance and delusion, and denounce others as frauds and wicked impostures.

I feel deeply for Dr. Newman. I cannot doubt his sincerity; it would be folly to dispute his keen and his splendid talent. But I would beseech him, if my poor voice could reach him, to weigh well his position, and to think solemnly of that day when the secrets of all hearts shall be opened, and when these desperate efforts of his to sap the foundations of Christianity by plunging into scepticism those who will not be precipitated into superstition, shall be laid bare in the searching light of the countenance of God. Dr. Newman's once brilliant mind has led him astray from truth to error, and from error to error, till now he walks wildly amid the sparks of his own kindling. He has lost sight—I pity him, I pray for him—of the lode-stars in the sky, and he now gropes by the frail and fallible guide-posts of earth. Shorn of his ancient



strength, and having parted with much of his former genius, he is now—unhappy man—a blind captive grinding at the mill of the papacy, and doing its worst and most degrading drudgery. But let the papacy beware. He is a dangerous victim. He may regain his lost powers. His hair, like that of the strong man of ancient days, may grow again; he may yet awake from his torpor, and shake himself as before, and lay hold of the pillars and the props on which that gigantic imposture rests, and bring down the whole in one crashing and irretrievable ruin. If my voice could reach that gifted, but misguided man—and I hope our prayers will be fervently offered up for him,—Father Ignatius is praying for our perversion, let us pray for theirs; and let us look upon Romanism less as a political system, less as one of the tricks of politicians, and more as a deep and awful delusion ruining souls; and so pray for their deliverance and escape—if my voice could reach Dr. Newman, I would implore him to cease from mocking, as he does most wickedly, most unjustifiably, without any right, reason, or real necessity, at living and evangelical religion; and to lay aside that self-confidence which he displays, and humble his soul as a little child; and turn from fables and polluted cisterns to the Fountain of living waters. And if I have said anything that can hurt his feelings personally, I desire to retract it; if I have said anything that may convey conviction to his soul, may God rivet it. And when the last day comes, may Dr. Newman and I find ourselves among the saved, having washed our robes in the blood of Jesus only, justified by the righteousness of Jesus only, and regenerated by the Spirit of Jesus only.

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